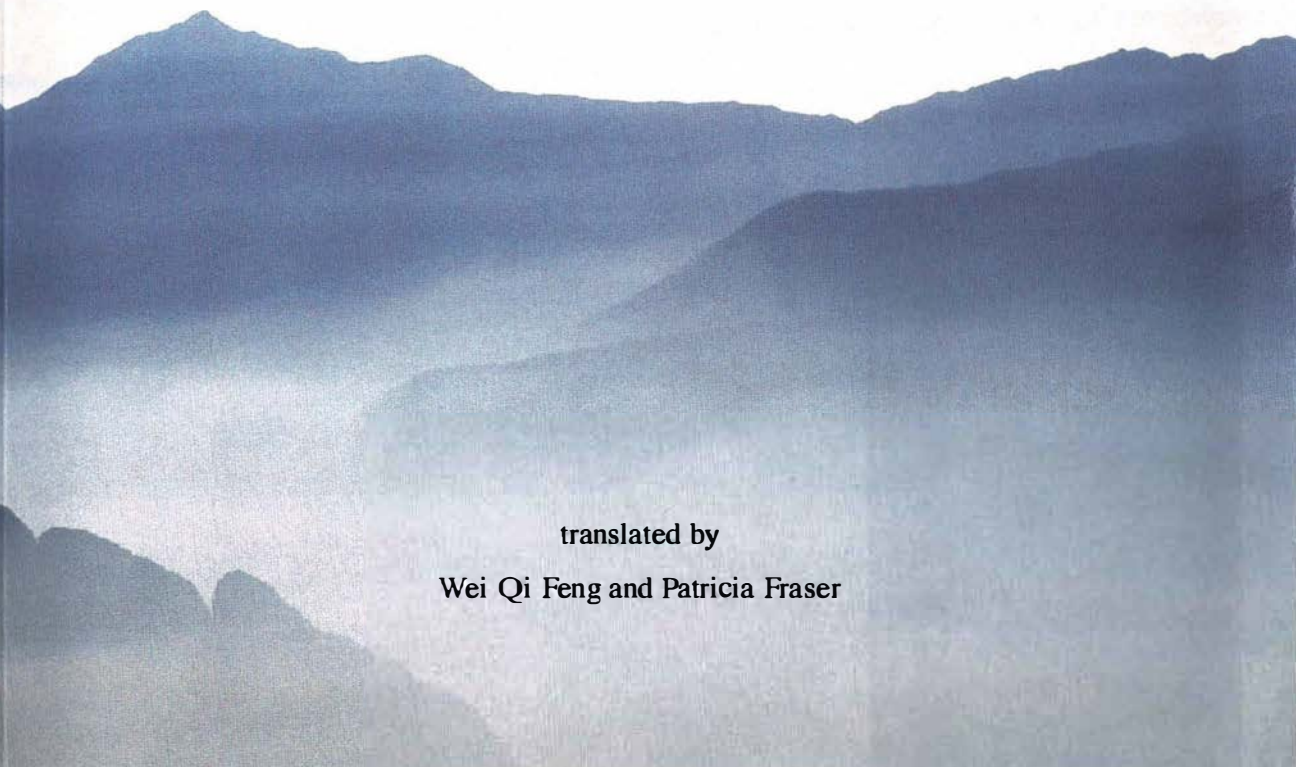
PARANORMAL ABILITIES

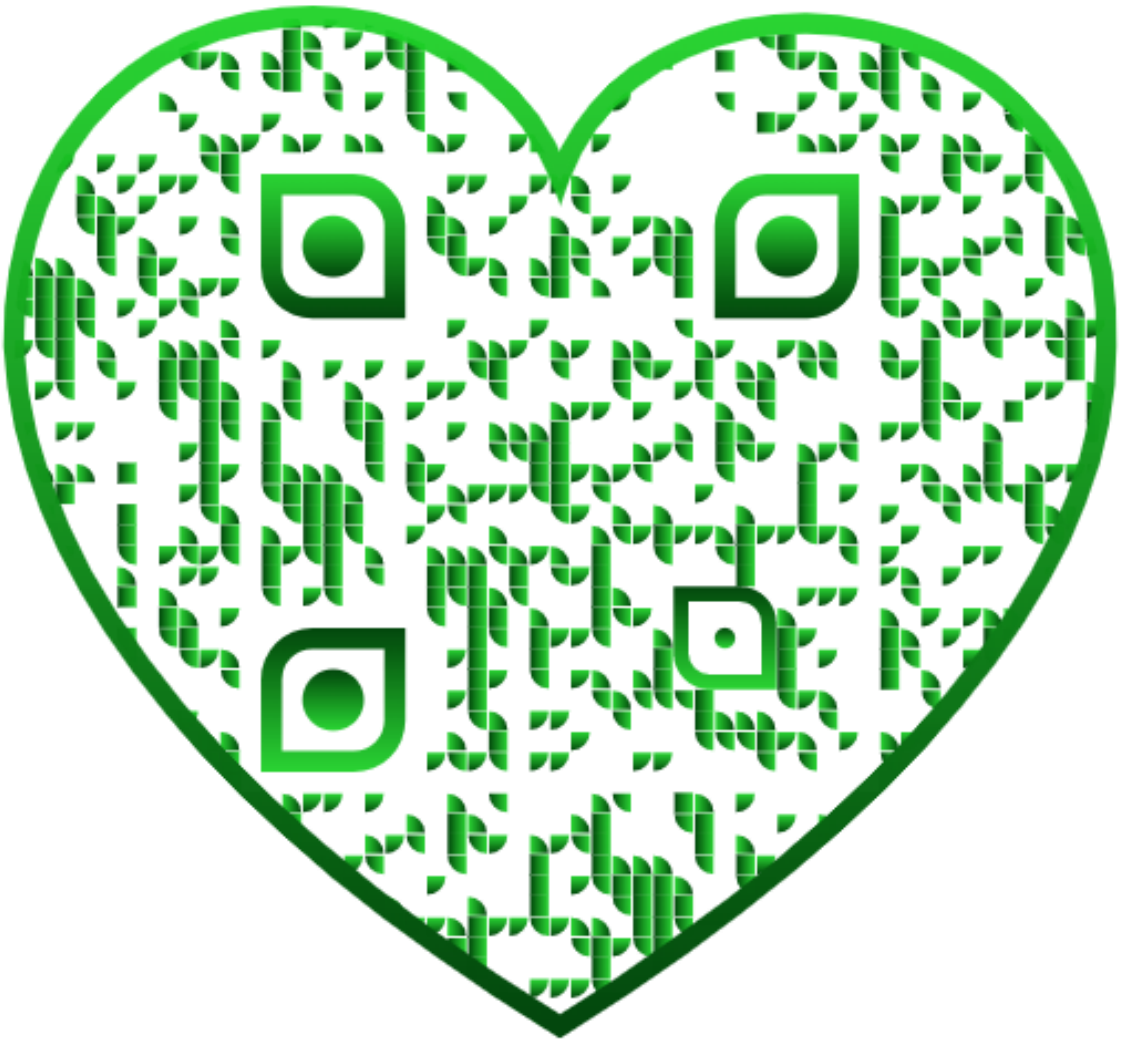
The Techniques of Zhineng Qigong Science

Dr Pang Ming



translated by

Wei Qi Feng and Patricia Fraser



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Preface

Paranormal Abilities was the fifth book written for the two-year teacher training class of Huaxia Centre. It provides a systematic explanation and classification of paranormal abilities, including theory, techniques and methods. It clearly describes qigong diagnosis and treatment at a theoretical level, and makes public previously secret methods and skills. By following this book one can learn without a teacher and rapidly develop paranormal abilities.

Zhineng Qigong spread to English-speaking countries about twenty years ago. Increasing numbers now learn Zhineng Qigong worldwide. This means some people with paranormal abilities have learnt Zhineng Qigong and increasing numbers of practitioners are developing such abilities. But these people usually have limited understanding of them. Due to a lack of clear scientific literature regarding paranormal abilities, they tend to hold religious or superstitious views on them. That creates illusion in their practice and it impacts on their qigong improvement. This book provides clear, scientific understanding and guidance. It describes paranormal abilities as a function of yiyuanti (意元体), a human potential – an ability human beings should have, not one caused by gods, ghosts or other beings. Scientific explanation of paranormal abilities is important for people to advance to a higher level and experience their true self.

In recent years increasing numbers of scientists have begun to research paranormal abilities worldwide. They have proved their existence and their functions but have been unable to describe their mechanisms and laws. Even so, they recognise the value of researching paranormal abilities with the aim of improving human life and culture. From the 1990s, Zhineng Qigong has also focused on scientific research in order to demonstrate the widespread effectiveness of paranormal abilities and to increase scientific understanding of them amongst the general public. More Western Zhineng Qigong practitioners and scientists are now drawn to this research. Translation of this book can help these people better understand and develop paranormal abilities, and thus improve their research.

We should not fear paranormal abilities. If used in our practice and to help others, we will not be harmed but will improve our gongfu faster and be better able to assist other people.

Translation of this book began in 2013, nearly twenty years after its publication. We have deleted some text relevant only to Chinese people at that time, and a small amount of unimportant material from the ancient Classics. We have again used square brackets for our own additions we thought would be helpful for Western readers. Standard brackets are as found in the original text or where we provide both a Chinese term and its English name or meaning. We have included Chinese

characters alongside the pinyin for terms of particular importance. We have used Chinese terminology where it seemed apposite, including frequent use of the word 'yishi' (意识) in preference to its closest English equivalent 'consciousness'.

Thank you to those who helped with translation of this book, in particular Chen Jue Lei and Margaret Macky. We hope this book benefits practitioners. We welcome your feedback.

Wei Qi Feng Patricia Fraser

Dr Pang Ming

Dr Pang Ming is also known as Pang He Ming. He was born in Ding Xing Town, Hebei Province, China. He is an esteemed qigong scientist and medical doctor. He has held a leadership position in the Chinese Qigong Science Association and was President of its Zhineng Qigong Branch. He was Honorary President of the Beijing Qigong Association as well as Director and Secretary of Huaxia Zhineng Qigong Training and Healing Centres, and of its Scientific Research Department.

Dr Pang Ming has great depth of knowledge and works with rigour, precision and pragmatism. He is the founder of qigong science.

In his youth Dr Pang learnt and was nourished by qigong, traditional Chinese medicine (TCM) and the martial arts. Later he studied Western medicine in Beijing while also learning traditional Chinese medicine. After graduation he worked in Beijing in a clinic that combined Western medicine and TCM. At the end of the 1950s Dr Pang began researching Buddhism: reading Buddhist classics, following high-level Buddhist masters and practising Buddhist qigong. In the 1960s he mainly focussed on the martial arts, while in the 1970s he practised Daoist qigong. He studied with nineteen qigong and martial arts high-level masters. His TCM and Western medical knowledge established a good foundation for his research on the qigong classics, and in turn his qigong achievements created good conditions for his medical diagnostic and treatment techniques. He was thus able to cure many serious illnesses in the clinic where he worked.

In February 1979 Dr Pang attended a national TCM and Western medicine conference, organised by the Chinese Ministry of Health where he held the position of Senior Advisor to the Director of TCM in the Ministry. In July of the same year he was the main organiser of the first Chinese Qigong Conference. He also initiated and helped establish the Beijing Qigong Science Association, the first mass Chinese qigong organisation. Through the 1970s he focussed on improving his qigong science level, while at the same time he joined several qigong organisations and promoted their activities. At the beginning of the 1980s Dr Pang reformed traditional Chinese qigong and created Zhineng Qigong, introducing its theory and methods to the public. In the spring of 1981 he taught the first national training class on sending external qi for healing, organised by the Beijing Qigong Association. At this time he also cooperated with scientists to carry out many scientific experiments to prove external qi exists as a substance. This opened a new era for qigong.

At the end of 1984 Dr Pang began using a qi field for treatment, then in 1986 introduced qi field healing methods more widely. Creating a qi field took external qi techniques to a new level. At the same time he began lecturing on hunyuan qi

theory, consciousness theory, daode theory and the theories underlying qi field creation and external qi treatment. Soon afterwards he gave scientific explanations for hallucinations, and about the phenomenon that occurs at a certain level of qigong practice, when yishi produces both true and false results that mix together in conflict. This created a sound foundation for Zhineng Qigong science to develop along the right lines and made a huge contribution to qigong science generally.

In the early 1990s Dr Pang gave lectures and detailed in *Hunyuan Entirety Theory* his theory on the three aspects of matter: physical matter, energy and information. Realising that qigong scientific research was needed for Zhineng Qigong to develop to a scientific level, he encouraged Zhineng Qigong practitioners throughout China to carry out external qi experiments. A symposium was held at Huaxia in each of the six years 1992 to 1997. There were 4,224 study papers presented, covering agriculture, medicine, industry, forestry, fishing, education, etc. During this time Dr Pang established a scientific research department at Huaxia and held classes for scientists and experts from all over China. In 1996 Huaxia began to carry out experiments on changing hunyuan qi into light, electricity, magnetism, heat, and so on.

In 2003 Dr Pang created the name 'Shong' theory to describe his three aspects of matter theory. Since then Zhineng Qigong scientific research has continued in different parts of China.

Although busy with qigong activities in the early 1990s, Dr Pang also published a series of Zhineng Qigong books: *Essential Elements of Qigong, Textbook of Zhineng Qigong Dynamic Science, Concise Zhineng Qigong Science, Outline of Zhineng Qigong Science, Hunyuan Entirety Theory – The Foundation of Zhineng Qigong Science, The Essence of Zhineng Qigong Science, The Methods of Zhineng Qigong Science, Paranormal Abilities - The Techniques of Zhineng Qigong Science, Overview of Traditional Qigong, History of Qigong Development in China, Qigong and Human Culture*, etc. – a total of about six million Chinese characters. In 2012 he published *Summary of Zen Buddhist Theories and Methods* and in 2015 *Summary of Inner Cultivation in Confucianism.*

Dr Pang established Huaxia Zhineng Qigong Centre in 1988. It later developed into a training centre, healing centres and a scientific research department. In 1998, 600 people worked at Hauxia. More than 310,000 students studied in the centre over that ten-year period, including 2000 foreign students. From 1992 to 1998 an average of 4000 students attended the centre each month, with a peak number of 7100. Usual classes were the Instructors' Training Classes (24 days), Teacher Training Class (3 months), Qigong Healer Class (3 months) and the Two Year Teacher Training Class.

Dr Pang lectured about qigong science in around thirty provinces in China. He was also invited to give lectures and teach qigong in Hong Kong, Macau, Taiwan, Singapore, Malaysia and Indonesia.

Based on hunyuan entirety theory, Teacher Pang created systematic methods that were simple, easy to learn, safe, highly effective and in accord with the laws of human life activity. In May 1997 the Chinese Ministry of Sports and Health published a book on Chinese physical methods for good health, rating Zhineng Qigong as the most effective.

Although the leader of Huaxia Centre and the founder of Zhineng Qigong, Dr Pang never promoted himself. He always treated all teachers and students as equals, and saw himself as a qigong science worker. He repeatedly emphasised the importance of avoiding individual glorification. He became a model for new kinds of relationships in qigong organisations. He lived very simply, stayed an upright person, and worked rigorously and diligently.

Dr Pang on Paranormal Abilities

How to Develop Paranormal Abilities Well, 25 April 1996

When they start to learn hunyuan entirety theory of Zhineng Qigong, many people feel they cannot understand it and haven't personally experienced what it describes. That's because this theory describes the laws of the world and of life from a paranormal abilities state, and ordinary people don't have those paranormal abilities or know much about them.

Paranormal abilities are a human attribute and everyone is capable of them. But because previously they haven't been understood or even recognised, and our minds hold no information about them, we don't actively use them. We only strengthen ordinary abilities in our daily life. We don't train and strengthen paranormal abilities, so they are inhibited, as if sleeping. If we want to develop them, we need to wake them up. How do we do this? One requirement is an understanding of them based on theory. Another is to repeatedly call them to wake up [like waking a child] and use, use, use them. If we do this, our abilities will awaken and be strengthened.

For most people, paranormal abilities are in a latent state. The right conditions are needed for them to become reality. The most important condition is to always send instructions from your deep-level consciousness, the true self level, to open your abilities and use them. This is key to them.

As they emerge, paranormal abilities may sometimes occur spontaneously while nothing happens if you prepare yourself and want them to appear. This happens with almost all students, most often early in their development. You can make conscious preparation to use them as your abilities grow.

When you focus your yishi very intensely and think "I must develop paranormal abilities", ordinary abilities dominate your thinking. That blocks your paranormal abilities because yishi's faculties are fixed on the idea "I must". That's why paranormal abilities initially tend to emerge naturally.

Concepts also contain entirety information. The problem is that ordinary people's logical thinking only occurs at a shallow level of consciousness, so conceptual activity cannot enter deep-level consciousness and combine with entirety characteristics. Now we understand how paranormal abilities work, conceptual activity will naturally connect with entirety information. Paranormal abilities will immediately appear once they totally merge.

When you develop your abilities you must understand clearly from deep in your heart that paranormal abilities are a natural function of yiyuanti. Some people's abilities mainly manifest as bodily sensations. Be aware that such sensations are simply manifestations of change external to yiyuanti. Fixating on them will create blockages to knowing your true self – yiyuanti.

When you develop paranormal abilities you should experience a 'huang huang

hu hu, kong kong dang dang' state and you need to deeply understand and recognise that this state is an actual entirety existence, not something yishi imagines. If you always experience this state in yishi you gradually be able to merge with it, become one with it. Paranormal abilities will emerge from this state.

The pause between individual thoughts is very short with ordinary-abilities consciousness activity. The experience with paranormal abilities is that the pause is sufficient for paranormal abilities to function; for information to be received and sent deep inside. For example, you think of stopping a clock while talking with someone, and it does stop.

Practice to obtain paranormal abilities needs to combine 'no heart to get it but have heart to get it'. No heart means you have no intention; it's a very calm peaceful state. In this state ordinary consciousness activity completely quietens and disappears. However paranormal abilities may not appear in this state. That's because you are very pure and even inside, but with no purpose or intention to reflect outside. Zen Buddhists call this 'ku chan' (dead plant). So once you quieten down to a very pure state, you still must have an intention that will guide yishi to use its abilities.

We need to study hunyuan entirety theory. Once we understand it we can use our yishi actively to experience its information. In this way theory will guide us to achieve a hunyuan entirety state.

We have said there is an image thinking space, a conceptual thinking space and a true thinking space in yiyuanti. This is to help people understand. In fact there are no separate spaces, only one that goes beyond time and space: only yiyuanti itself.

We said paranormal abilities lie dormant because we don't awaken them. If you now call them, they will wake up. You can awaken them at any time without complicated processes. We give this lecture, this theory, as a way to awaken your paranormal abilities. Some people can immediately wake up as I talk and immediately start to use their paranormal abilities and prove their existence. Using them continually will waken and improve them.

Don't forget your physical practice when developing your paranormal abilities, as you still need to strengthen your body. Improving the body builds a foundation for improving qi and shen, as all three influence one another.

Paranormal Abilities are the life blood of Zhineng Qigong Science, 12 Sept 1998

The most important characteristic of Zhineng Qigong science is the use of paranormal abilities to know and change the world. To begin with, we need clear theoretical understanding: yishi's paranormal abilities know no boundaries and range from the micro to the macro world. There is no distinction between difficult or simple with paranormal abilities. That only occurs as a judgement within the reference framework. When it does happen, some of yiyuanti's functions will be blocked and won't work well. We now need to develop yiyuanti's potential, which requires us to overcome restrictive thinking that dominates in yishi and limits its abilities.

The key to using paranormal abilities is that yishi needs to be empty, aware and pure, relaxed and focused. Once yishi enters a state of emptiness and awareness, use image thinking or conceptual thinking to allow yishi's paranormal abilities to emerge. If you use conceptual thinking to help you, combine it with an image of the result. For example, when you use yishi to break a needle you can visualise the process of the needle breaking or you can simply think "Needle, break!", but yishi must combine with the result, the image of the needle already broken.

Many practitioners don't appreciate the importance of relaxing yishi. When they remove a tumour they say loudly "Tumour, disappear, disappear, disappear!" and use physical force, the mouth, throat, lungs, abdomen. All those movements are bodily force. They don't increase the power of consciousness, rather divert it and reduce its power. The power of yishi is very important with paranormal abilities. Yishi must penetrate the object and completely merge with it as one.

Paranormal abilities are the entirety function of yiyuanti. So when you use them yiyuanti needs to be 'xu jing ling ming'; you even need to forget the idea of using paranormal abilities. Yishi's power will be scattered and reduced if you think "I will be successful".

Practice of small methods to develop paranormal abilities improves the clarity and purity of yiyuanti. They work directly on increasing yishi's ability to control the body and qi, and improve its ability to receive information. So practice of those paranormal methods is an essential part of Zhineng Qigong. Zhineng Qigong practitioners who want to develop paranormal abilities need to gradually break open yiyuanti's distorted and fixed reference framework.

To understand hunyuan entirety theory more deeply, we need to experience it from the level of paranormal abilities. This is a higher-level practice than ordinary abilities practice. Everybody needs to make an effort to do this. Without paranormal abilities we cannot adequately grasp hunyuan entirety theory and cannot move from fixation and attachment to deeply experience hunyuan entirety. If you want to improve your healing abilities you must increase the penetration power of consciousness, and to do this you must develop paranormal abilities.

Usually our yiyuanti mainly combines with bodily hunyuan qi. When the body moves, bodily hunyuan qi is transported through the nervous system to the brain where it disturbs the clarity of yiyuanti, more in some people and less in others. The entirety function of yiyuanti develops when there is no disturbance. If there is very little disturbance, yiyuanti will remain relatively clear and have strong penetration powers. If there is considerable disturbance, this means yiyuanti has combined strongly with bodily hunyuan qi and so become unclear, with reduced penetration powers. That's why some people feel qi strongly but don't have good healing abilities. Only when yiyuanti becomes clear and pure, and gradually throws aside the influence of bodily hunyuan qi, does it become finer and its penetration power become stronger.

Paranormal abilities are necessary for the development of Zhineng Qigong. They are needed for each individual's practice to reach a higher level. They are needed for qigong to reach a scientific level.

Thoroughly Study Zhineng Qigong Science from the True Self Level, 28 July 1998

The fundamental theories of physics look at sound, light, electricity, magnetism, heat and other forms of energy. Hunyuan qi is different from those forms of energy and their energy fields. There are three kinds of matter in the universe. The first is physical matter. The second is energy and energy fields. The third kind of matter is hunyuan qi (information). For hunyuan qi theory of Zhineng Qigong science to be relevant to modern scientific theories, we need to show that hunyuan qi can change into all kinds of energy, such as sound, light, electricity, magnetism and heat. Success with those experiments will confirm the three aspects of matter/ tri-matter theory of Zhineng Qigong science.

In scientific experiments, hunyuan qi has been turned into energy. This is important work to prove the three aspects of matter theory. But paranormal abilities must be developed more fully to improve the level of Zhineng Qigong science. When you do experiments and equipment shows the presence of electricity, light or magnetism, you very probably cannot sense them. But if you continue doing scientific experiments you may gradually sense their presence and your yiyuanti will gradually sense very fine energy.

Although some people now have paranormal abilities, they are nowhere near the micro-level. They cannot imagine and experience such very subtle levels of existence because they don't think to try and sense them. Only if you repeatedly carry out experiments and carefully take note of your consciousness state at the moment that electricity, magnetism, light or heat appear, will yiyuanti gradually penetrate the micro-fields of electricity, magnetism, light or heat. Yishi's powers of observation will thus become increasingly subtle.

Once you have paranormal abilities, use them to improve yourself and explore Zhineng Qigong science, but don't brag about them. If you have the right attitude, you won't deplete your qi and your abilities will grow. Use of paranormal abilities to build ego will consume qi and damage your shen.

When the true self guides your daily life, it is easy to reach a high-level entirety state. Initially the true self state you experience is 'huang huang hu hu, kong kong dang dang'. As you improve you will gradually experience your true-self state clearly in daily life.

After we fully recognise our true self, we will experience that hunyuan qi is everywhere in the universe, and the hunyuan qi of everything in the universe is continuously moving and changing. It changes naturally, with no distinctions of good or bad.

Introduction

Hunyuan entirety theory is the foundation theory of Zhineng Qigong science. It describes how the universe is made up of different levels of hunyuan qi. All levels of hunyuan qi in the universe constantly hunhua (混化), i.e. merge and transform, as one entirety. Hunyuan entirety theory focuses especially on human hunyuan qi theory, consciousness (yishi 意识) theory and daode (道德) theory. Hunyuan entirety theory should be the guiding principle of qigong practice, taiji, yoga, the martial arts and all other such disciplines.

Hun means merge and hua transform. Together they describe the state and movement of all levels of universe hunyuan qi. Hunhua can be both a verb and a noun.

Original hunyuan qi (yuanshi hunyuan qi 原始混元气) is the fundamental level of hunyuan qi in the universe. It is very pure, even and undifferentiated. It is found everywhere throughout the universe and is within everything. It constitutes the source and background of everything. Everything comes from it and is nourished and supported by it.

Original hunyuan qi integrates with the qi of every distinct entity that exists naturally, from planets and comets to mountains, water, plants, animals, even atoms and cells. All this is natural hunyuan qi. But in Zhineng Qigong, natural hunyuan qi mainly refers to original hunyuan qi. That is the case throughout this book and should be kept in mind while reading it.

Yiyuanti (意元体) is the very even, pure, entirety-state hunyuan qi of human brain cells and nerve cells throughout the body. It can reflect the information of the external world and also reflect itself. It can send information to affect all levels of hunyuan qi. For example, yiyuanti can gather hunyuan qi to generate different kinds of energy or to create physical form. It can also disperse form into original hunyuan qi, for example when making a tumour disappear.

Information received by yiyuanti connects to become a knowledge system. People depend on this to recognise and act in the world. We call this knowledge system the reference framework. It is a cognition pattern that we use as a standard to judge, measure and compare all things, and it guides and determines things we do in our lives.

Yishi (意识) or consciousness is the content and movement of yiyuanti. When information held in yiyuanti's reference framework is activated and creates movement, that is yishi. When yiyuanti reflects this information, processes it or sends it, that is yishi activity, consciousness activity. This activity includes sensation and motor thinking, image thinking, logical thinking, feel-observe thinking and paranormal thinking.

In Zhineng Qigong the word 'information' has a different meaning than other definitions based on ordinary knowledge. It refers to time-space structures. Every thing has its own information, its entirety time-space structure. Deeper qigong experience and theoretical knowledge can help us understand this.

Information is composed of natural and consciousness information; consciousness information can be that of ordinary or paranormal abilities. The information of all living things is a mix of inherent and acquired information. In qigong practice, we mainly use yiyuanti to receive information through which we understand the laws of the universe and of human life, and to send information to consciously raise to a higher level each individual's life and that of all humans.

Zhineng Qigong science states there are three kinds of existence in the universe: physical matter, energy and information. Physical matter refers to existence from the level of atoms and above. Energy is as understood in modern science, including sound, light, electricity, magnetism, heat, gravity and radiation. The third kind of existence is information, the entirety time-space characteristics of every thing that is. Some personal experience is needed in order to understand this concept.

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This book introduces the Zhineng Qigong theory of paranormal abilities, as well as techniques for obtaining and using them. It covers Zhineng Qigong detection and treatment of disease, and how to rapidly obtain and use paranormal abilities. By following the instructions in this book, readers can grasp the methods without guidance from a teacher.

Part One – Paranormal Abilities

Chapter One

Overview of Paranormal Abilities

SECTION ONE: SUMMARY OF PARANORMAL ABILITIES

Paranormal abilities (chao chang zhi neng 超常智能) constitute the fundamental means used in qigong (气功) science to explore the nature of human beings and the world in which we live. These may be innate paranormal abilities or paranormal abilities obtained through qigong practice. They can be used to understand the entirety laws governing humans and the natural world. They can also be used to improve the entirety state of humans and the natural world. Paranormal abilities evolved at a certain stage of human development. They are a necessary condition for humans to achieve their fully free and self-aware true nature.

Qigong medicine entails using paranormal abilities to diagnose and treat disease. But this is only one aspect of the use of paranormal abilities. We provide an explanation of them here because they are not widely used and most people are unfamiliar with them.

What are paranormal abilities

Paranormal abilities are intelligence and abilities beyond those of ordinary people. Ordinarily we use our sensory organs to receive information from the world around us. The body responds to this information using its motor functions. We then learn about and analyse this information using logical thinking.

Stimulation that can be received via human sensory organs has two notable features.

- Our sensory organs receive only partial information. For example, the eyes can only receive visible light. The ears can only receive sound within a particular audible range. The tongue and nose can receive only some of the chemical features of objects. The skin can only sense some elements of objects' physical information.
- Stimulation is received by the senses only when it reaches a certain threshold. For example, the human ear can normally only hear sounds at a certain decibel level.

Human thought or cognition is limited by our ability to receive information and by our habitual patterns of thought. Patterns (neural networks) built up during

human development affect our cognitive and analytical functions. They fix in place associations and judgments about incoming information, and these limit our intellectual capacities. Yet although these patterns appear relatively fixed, they are open to change and development.

Furthermore, recent research has shown that human hearing, sight and thinking can operate at a highly subtle and precise level. It has also identified the ability to receive information other than through the sense organs. These higher levels of cognitive ability can develop through qigong practice and are called paranormal abilities.

There are four kinds of paranormal abilities:

1. Paranormal receiving of information, including see-through vision (tou shi 透视), long distance vision (yao shi 遥视), micro-vision (xian wei shi 显微视), underground vision (di xia shi 地下视), remote hearing (yao ting 遥听) and direct knowing (gan zhi or yi shi gan zhi 意识感知).
2. Paranormal sending of information, such as using yishi (意识 consciousness) to move objects, to write, to use objects to penetrate or go through other objects, to do qigong healing.
3. Paranormal thinking (te yi si wei 特异思维) including sudden understanding or enlightenment, and instinctive knowledge without logical deduction, for example knowing the answer to complicated mathematical problems without doing any calculations.
4. Physiological super-abilities, such as a knife not being able to penetrate the body, being able to lift extremely heavy weights, walking on fire, not needing to eat, ceasing to breathe and stopping one's heartbeat.

All the above are paranormal abilities. This chapter focuses primarily on the first two kinds. The mechanisms of the third kind are complicated and difficult to explain, and the fourth kind is mostly found in martial arts qigong and hard qigong.

Classification of paranormal abilities

To better understand them, we have classified paranormal abilities according to their different aspects.

How the paranormal abilities are established

Innate abilities

Innate paranormal abilities are present at birth, not obtained through special training or qigong practice. Numerous examples have been documented. In 1979 it was discovered that one Tang Yu used his ears to read. Various adolescents were

later discovered to have paranormal abilities. Some could distinguish diagrams and/or words using their ears, hands or teeth rather than their eyes [they might see a word in their mind's eye or they might know it without seeing anything]. Some had tou shi, i.e. they could see through the human body, see objects under the ground or in sealed containers. Some could see great distances. Some could use yishi to move objects (the visible movement of objects and/or objects disappearing for a short time and reappearing elsewhere). Some did yishi writing (writing words on paper or a wall using yishi instead of a pen). Some used yishi to reconnect broken fragments of an object, some to make flowers bloom, some to create heat and perhaps fire, some to move objects through walls, etc. These kinds of paranormal abilities usually begin as non-sighted recognition then develop and strengthen into various other paranormal abilities. However, innate paranormal abilities slowly disappear over time if they are not nurtured.

Abilities obtained through qigong practice

The most basic and usual paranormal ability obtained through qigong practice is that of sending external qi to treat diseases and/or carry out scientific experiments. In addition, seeing qi, tou shi and various gan zhi (receiving information directly into yishi) are usually used for diagnosing disease. Qigong practice can also lead to such abilities as knowing the future, knowing the past, sending qi to move objects from a distance, and so on.

Abilities triggered by an accident or incident

Some people develop paranormal abilities through contact with an electrical charge or a strong magnetic field. Some obtain paranormal abilities when they experience a very serious illness or a major accident. People often attribute this phenomenon to the power of spiritual beings.

How the paranormal abilities function

Paranormal receiving of information

This refers to information-receiving abilities that go beyond the ordinary functioning of sensory organs. It includes long-distance vision; hearing very distant sounds very far away; seeing things underground; seeing micro-objects, for example blood cells; special recognition, such as feeling the south and north magnetic poles, knowing the directions of the compass, knowing the waveform and frequency of electronic waves; receiving information about the consciousness activity of others.

Paranormal sending of information

This occurs when yishi effects change without any physical intervention. Examples are using yishi to make cancer disappear, to mend broken bones, to move objects or to hypnotise someone.

Paranormal thinking activity
This occurs when people directly know the answer to a mathematical or logical problem without using deduction or logical thinking. Another instance is when someone makes an accurate judgment regarding a very complicated situation, without analysis and logical thought. Further examples are knowing the future or things from the past. Inspiration is also paranormal thinking, which ordinary people are unable to consciously control.

Paranormal bodily functions
Examples are people who can endure extreme cold and/or high temperatures; being cut with a knife and not bleeding, then instantly recovering; jumping to great heights; all kinds of hard qigong.

Source of the qi used

One's own qi
Paranormal abilities that are innate or are developed through traditional qigong all rely on the jing and qi of the person using them.

Natural hunyuan qi
The paranormal abilities of Zhineng Qigong, such as creating a qi field or sending external qi, all rely on natural hunyuan qi.

Physical energy
The practitioner uses yishi to transform an electrical current into their own bodily hunyuan qi, and may also use this qi to do healing for others or to do other things.

Universality of paranormal abilities

Paranormal abilities are an inherent function of humans

People may feel paranormal abilities are very strange and mysterious. In fact they are an inherent function of human beings. But people are unable to use them freely because the natural laws governing them have not been fully understood. Hunyuan entirety theory has pointed out that human yiyuanti (意元体) has the functions of receiving and sending both ordinary and paranormal information, meaning that paranormal abilities are universal. People usually think paranormal abilities are limited to extraordinary individuals, but this isn't correct.

Experiments have proved that paranormal abilities can be developed through specific training. Beijing University did an experiment with a randomly selected group of 40 ten-year-old children. They were given specific training. (The study group was placed with children who had the ability to 'perceive' diagrams without the use of sight). Sixty per cent of the study group developed the paranormal ability

of perceiving figures without using their eyes. This result shows that paranormal abilities can be developed through training; however some people have this yishi function without training. A series of experiments were conducted at Princeton University to test the yishi capabilities of ordinary people. Those volunteers slightly raised the temperature of a thermistor (thermal resistor) and also altered the location of a mirror to a very small degree.

It follows that paranormal abilities are in fact a potential capability of humans. They differ from ordinary functions in that yishi does not rely on the sensory organs and can interact directly with the external world, although generally this capability remains latent.

Paranormal abilities are widespread

The existence of paranormal abilities has been described since ancient times. Ancient Chinese books have many accounts of them, especially in Daoist and Buddhist texts. When paranormal abilities first develop, they will consume shen (神 consciousness) and qi if not used correctly so should not be used frequently or one's qigong practice will be adversely affected. Buddhist and Daoist books contain a great many records of paranormal abilities. Below we mainly reproduce records that pre-date religious texts.

Records of sightless recognition

Lie Zi: Zhong Ni

Lao Zi had a student named Kang Cang Zi. He had learned some skills from Lao Zi to look with his ears and hear with his eyes. An officer in Lu Guo who heard about this was very curious and invited Kang Cang Zi to visit, and gave him many expensive gifts. The officer asked Kang Cang Zi about his paranormal abilities. Kang Cang Zi said: "I haven't exchanged the functions of my eyes and ears; I hear and see without using them." "Then how do you manage to do this?" Kang Cang Zi continued, saying "I combine my body with my mind, combine my mind with internal qi, combine the qi with clear pure consciousness, and finally combine my consciousness with the emptiness of the natural world. In this way, I can sense very subtle changes, near or far away from me. How do I sense them? With my eyes, nose, ears, limbs, inner organs? I don't know; I only know that I can sense things.

Lie Zi: Huang Di

After nine years of qigong practice, the mind becomes clear and pure. Then people no longer differentiate the good and bad, right or wrong, of themselves or others. At this stage there is no differentiation between object and subject, so the functions of the eyes, ears, nose and mouth can interchange.

Records of long distance vision

Han Fei Zi: Jie Lao

One day Zhan He was talking with his students about Daoism. They heard a cow moo outside. One disciple said "There is a black cow outside but its forehead is white". Zhan He said "You are right, it's a black cow but the forehead is not white – it has a piece of white cloth wrapped around its horns". They then went outside to look and saw it really was a black cow with a white cloth round the horns.

Xun Zi: Jie Bi

When a person achieves a state of 'xu' (虚 emptiness) and 'jing' (静 calm), this is called 'da qing ming' (大清明 great clarity). In this state a person's yishi can reflect all visible things, and describe and explain them accurately. Not only this, they can also see things that are far away, and know the past and future when they meditate in a room.

Tou shi (see-through) records

Su wen: Ba Zheng Sheng Ming Lun

Qi Bo said there are two kinds of doctors. On the one hand there are ordinary doctors. They do not have paranormal abilities such as tou shi. They simply ask what is wrong, take the pulses, and treat based on the syndrome. They diagnose and treat based on traditional Chinese medical theory, but they don't have a clear picture of the complete situation of that human body.

The second kind of doctor has tou shi abilities, so they can experience the disease situation within a human body without asking, but they cannot diagnose the illness nor tell you how they obtained this knowledge. Some others do not see the situation but can directly know it clearly, like a god.

Record about prediction

Huai Nan Zi Jing Shen Xun

If people can make their ears and eyes clear and undisturbed by outside stimulation, make their qi and yishi empty and peaceful, be carefree and without desires, make the jing and qi of their five organs plentiful and well retained, without fixating their consciousness on specific things, then they can sense and know the past and future.

Record of long-distance abilities

Huai Nan Zi

Pu Qie Zi can stop birds in their flight. Zhan He can catch fish swimming in deep water. This is because they have achieved a high qigong level.

Record of invulnerability (unhurt by knife or spear)

Lie Zi

Hei Luan was very brave and strong. He could fight hundreds of people at the same

time. His muscles and bones were very strong and hard, much more powerful than those of ordinary people. It was impossible to cut off his head with a sword or to shoot an arrow into his chest. Even if the sword or arrow was damaged, his skin was undamaged.

Other special abilities

Zhuang Zi

Lie Zi asked Guan Yi "When a person's qigong level is high enough, they can swim under water without breathing, walk on fire without it feeling hot and painful, fly in the sky without fear. How can they manage to do that?" Guan Yi replied "This is because they have achieved a very skilful and pure qigong level."

Mechanism of paranormal abilities

Guan Zi

If people can manage to stay focused, their ears and eyes undisturbed by outside factors, then they can sense the characteristics of distant objects.

If people can freely gather qi, then they can easily understand how everything functions. If they can gather qi together and focus their mind, they can predict the future without using divination tools. If they can stop distracting thoughts, then they can achieve those things without relying on others. If people can repeatedly think quietly about something, they can suddenly understand it. This may appear to some like the powers of a ghost or god. In fact it is a result of the functioning of one's own jing and qi in a state of intense calm. In other words, if a person keeps their body straight and upright, their blood and qi calm and quiet, their yishi focused, and their ears and eyes undisturbed by outside factors, they can gain knowledge about distant objects. If they focus on some previously unknown thing, they can receive information to achieve a good understanding of it.

Huai Nan Zi

Blood and qi are basic elements of the human body, stored in the five inner organs. If a person can infuse the five organs with blood and qi, without it flowing outward, their organs will be replete with qi and their desires will be lessened, so that their ears and eyes will be clear and pure, what we call 'ming'. If they can make the five organs follow the heart [the pure true self] then they will have a calm attitude and emotions, appropriate behaviour, vigorous shen and qi. Thus qi and blood will be evenly distributed and unblocked throughout the body. Then this good order within the body will manifest in all kinds of activities; things one does will be well-organised and flow smoothly. People like this can clearly hear and see everything from the past and future.

In ancient times productivity and people's understanding were low, so the phenomenon of paranormal abilities was often linked to ghosts and gods. However, ancient qigong practitioners rejected those explanations and thought such phenomena were the result of abundant and pure qi.

Some people may say that these are only old legends and not to be believed. Let's look at investigations in Western countries in more recent times. Since the 19th century, some people in Western countries have tried to investigate mysterious phenomena using a scientific method called parapsychology. It investigates the following phenomena:

The power of consciousness – human consciousness affecting inanimate objects

Super-sight – being able to see objects that are far away or hidden

Super-hearing – being able to hear sounds without using the ears, or hear very distant sounds

Prediction – predicting the future from some unknown information source

Telepathy – thought communication between people

Many famous scientists, including Einstein, have investigated these mysterious consciousness phenomena. Though many people rejected such a possibility, related investigations have received increasing attention from scientists. For example, the Stanford Institute carried out experiments on the far-sight capabilities of the singer Ingo Swann. When given a longitude and latitude, he could provide detailed information about the location. He could also see Jupiter and Mercury using his far-sight capabilities, with the results confirmed by those of space exploration data.

In conclusion, paranormal abilities were not rare in ancient times, nor are they today; we can say they are universal.

Levels of paranormal ability

The receiving and sending of information exist on different levels. The description of these levels differs between innate paranormal abilities and paranormal abilities obtained through qigong practice, so the two are covered separately.

Innate paranormal abilities

These paranormal abilities can be roughly divided into four levels: non-sight cognition; yishi moves objects (ban yun 搬运); create objects from nothing (wu zhong sheng you 无中生有); yishi makes the body vanish and re-appear (chu shen ru hua 出神入化). Each of these levels includes more detailed levels.

Level One: Non-sight cognition

There are four sub-levels.

The first level is non-sight figure and word recognition. For example, some people can read a book with their ears. This kind of paranormal ability is easily developed in young children. It can also be developed into tou shi (see through).

The second level is long distance vision, micro-vision, and seeing underground. Differences between the three kinds are due to differences of training methods.

The third level is direct knowing (gan zhi). Gan zhi is usually found between relatives.

The fourth level is prediction of the future and knowing the past. This ability usually begins through dreams. It can be developed into precise knowledge, such as things that will happen at a certain time in the future. The Nostradamus predictions are a good example. In the 17th century Nostradamus predicted important events that would take place in Western countries about 400 years later. This level includes both knowledge that occurs naturally and knowledge that is consciously sought.

Level Two: Yishi moves objects (ban yun)

There are four sub-levels.

The first is invisible movement, where yishi moves an object to another place without the process being observed or sensed by ordinary people, and with the object [temporarily] losing its physical and chemical features. Even devices cannot detect this, but a person with paranormal abilities can be aware of the process.

The second level is observable movement, which means yishi moves objects in a visible manner, or makes broken objects whole again.

The third level is changes to physical energy – moving huge objects, promoting the growth and maturation of trees and flowers.

The fourth is bringing about chemical changes in substances.

Level Three: Make objects appear from nothing (wu zhong sheng you)

At this level, visible objects are formed by yishi gathering invisible hunyuan qi. For example, a torn card can be restored to an undamaged state. This paranormal ability can be further developed into the level at which objects are created from nothing.

Level Four: Chu shen ru hua

At this level a person can appear and disappear freely.

Paranormal abilities obtained through qigong practice

Different kinds of paranormal abilities are obtained through qigong practice. All occur at different levels.

Sending qi and information

Level One: Partially alter the shape and function of an organism
An example of this is that external qi treatment (wai qi zhi bing 外气治病) can cure both functional disease and organic disease. Tumours can disappear and broken bones can be instantly healed through this treatment. The development of animals, plants and micro-organisms can also be boosted. This level seems similar to the ability to make inorganic objects appear from nothing or disappear completely, but they are quite different.

Level Two: Move objects (ban yun)
This is the visible movement of objects using external qi. It is similar to innate ban yun abilities. Strong external qi can also alter the shape, structure and function of objects; higher martial arts qiqong is an example of this. Highly focused consciousness can direct the life activity of an organism and also the consciousness activity of other people; hypnotism is of this type. When yishi and qi combine well, they are extremely powerful – powerful enough to halt cloud movement, stop rain or stop water flowing, and also to change physical and chemical reaction processes.

Level Three: Make objects appear from nothing, or disappear
(you wu xiang sheng 有无相生)

There are two sub-levels:

- Initially, yishi gathers qi to form a shape that is just an unclear concentration of qi. This can be sensed by people, but with no physical form. Yishi gathering qi to emit light belongs to this level of ability.
- In the second level this invisible qi is gathered into physical form, or physical objects are transformed into invisible qi.

Level Four: Chu shen ru hua
This function refers to the ability of yishi to make the body disappear or appear.

Receiving qi and information

Paranormal receiving abilities include paranormal sight, hearing, smelling and sensing, and paranormal consciousness. We mainly discuss paranormal sight and direct knowing (gan zhi). This also divides into four levels.

Level One: The function of receiving qi
Seeing or sensing the qi of animals, plants or humans. (The details of this are covered under qigong diagnostic techniques in Chapter Three.)

Level Two: Receiving the information of a physical object
Paranormal sight manifests as see-through sight (tou shi), remote vision (yao shi), seeing through the earth (di xia shi), etc. Direct knowing refers to sensing objects without relying on the sensory organs. (This also is covered in Chapter Three.)

Level Three: Receiving information or energy at a very subtle level
This refers to directly receiving information at the microcosmic level [very fine information], such as sensing the consciousness activity of others, recognising the features of microscopic particles and electromagnetic waves, sensing very subtle information [weaker, of lesser impact] of the past or future.

Level Four: Sensing yiyuanti (意元体) or original hunyuan qi
(yuanshi hunyuan qi 原始混元气)

This function can be obtained when the sensory functions of yiyuanti become very subtle so that yiyuanti can sense itself.

Paranormal thinking

Paranormal thinking is a type of special entirety thinking. It is different from everyday logical thinking. Paranormal thinking is closely related to paranormal receiving of information. In many instances, paranormal thinking happens through paranormal receiving of information. For example, obtaining knowledge from reading another's consciousness, from inspiration or from knowledge of the future are all forms of paranormal receiving information, although they are sometimes different from one another. The phenomenon of being able to solve a complicated mathematical problem results from a combination of a conscious intention to achieve a result and an integration of all the relevant information (an entirety information reaction). The phenomenon of knowing things unknown [to oneself and/or others] is a result of yiyuanti working with the specific hunyuan qi of that thing to create an entirety reflection in yiyuanti.

Paranormal body functioning

Level One: Hard qigong
Hard qigong is when a practitioner can shatter a stone with their head, break a steel rail with their foot, be poked by a spear at their throat, be cut by a sword, without being hurt. Some hard qigong practitioners can even survive an explosion without being harmed.

Level Two: Qing gong
Qing gong is the ability of a practitioner to easily jump to the roof of a house, or run one thousand kilometres in a day, or fly in the air.

Level Three: Unharmed by water and fire
The practitioner can survive in the water without drowning, go into a fire without being burnt, even be unhurt in boiling oil.

Level Four: Appear or disappear freely

SECTION TWO: THE MECHANISMS OF PARANORMAL ABILITIES

A lack of scientific knowledge meant there was little understanding of paranormal abilities in the past. Even today, despite much investigation of paranormal abilities, the basis or mechanism of the abilities has not been established, meaning many people's understanding of paranormal abilities is limited to superstitious ideas. This problem impedes the development of qigong science. Zhineng Qigong has long studied this subject and has developed a preliminary description of the mechanisms of paranormal abilities.

How paranormal abilities develop

Why are paranormal abilities not generally evident?

Yiyuanti theory of hunyuan entirety theory has pointed out that yiyuanti is capable of receiving and sending information using both normal and paranormal abilities. But the fact is that ordinarily people are unable to use paranormal abilities. There are four reasons for this.

Yiyuanti is blocked by bodily hunyuan qi

We know that yiyuanti is formed when the hunyuan qi of the brain cells becomes sufficiently dense and fine. It can reach an immense distance but its functions mainly take place in the head. The hunyuan qi of the skull and bodily tissues creates a screen that blocks information from the external world so it cannot easily enter yiyuanti. This protects the even characteristics of yiyuanti from disturbance. It allows the subjective world to remain independent of the external objective world. It means yiyuanti cannot directly connect with external hunyuan qi and does so through the sensory and motor nerves. This is how ordinary people function.

The hunyuan qi of any object is a hunyuan entirety. The hunyuan qi of objects received by the human sensory organs also has entirety characteristics. But when the sensory organs receive information, each organ highlights the partial aspects of that information particular to it, and other information is ignored due to that strong partial information. This means information reflected in yiyuanti is mostly partial information. Because yiyuanti receives partial information, it in turn sends partial information, through the nervous system, in the everyday things people do. That is why most people do not manifest paranormal abilities.

Distortion and fixation (pian zhi 偏执) of the reference framework (can zhao xi 参照系)

Another blockage to the emergence of paranormal abilities is that yiyuanti's reference framework has not established a paranormal abilities information system. A newborn baby's skull is not fully developed and the fontanelle (tianmen area) has

not closed. This means yiyuanti is not completely blocked by bodily hunyuan qi of the head and so can receive external information. However yiyuanti's reference framework has not established a paranormal abilities reference framework pattern. The reasons include:

- The ordinary newborn's inherited factors create a particular hunyuan qi field that forms around its head and that guides the growth and closure of the fontanelle. Even prior to its closure, the qi field forms a blockage between yiyuanti and external information.
- Lack of guidance for paranormal abilities information. The yiyuanti of newborn babies and infants has not been completely blocked and can receive paranormal information, but there is a lack of repeated stimulation by paranormal abilities information, consciousness and language in their living circumstances, so they cannot develop a reference framework to recognise paranormal abilities information. This inability is formed during long-term development of a species, or during an animal's long-term evolutionary processes.

Animals continued to hunhua with natural hunyuan qi during their development. Over a long period of time, entirety hunyuan qi was continuously developed and gathered, to gradually form tissues and sensory organs with specific functions. The tissues and sensory organs of humans are the highest level reached in this long chain of development. From early human history, people naturally used their senses even though they knew little about them. Later on, with the development of human civilisation and science, people knew more and more about the structure and functions of these tissues and organs. Based on this knowledge humans gradually understood, more and more deeply, the entirety of life and the relationship between humans and the environment. Through this, a culture of human ordinary abilities was built.

Paranormal abilities are different. They developed alongside the formation of yiyuanti. The animal brain is capable of basic thinking in images, but animals have not conceptualised an independent subjective world. Their nervous system and life activity act as one. The sensory organs' instinctive functions cannot be called a paranormal ability.

Through their daily life activities, humans created language and increased their level of intelligence. This promoted further development of the nerve cells of the brain. Gradually animals' naoyuanti (脑元体) developed into yiyuanti (意元体) and the independent subjective world of humans was formed. The objective world could be reflected in and confirmed by the subjective world of humans. In turn, the content of the human subjective world could affect the objective world and change it in accordance with human wishes. These processes can be accomplished using ordinary abilities, and also through paranormal abilities. Using ordinary abilities

has been usual in the history of the human species. Paranormal abilities formed later in the course of human development. That explains why they have not been understood or easily grasped. When individuals' paranormal abilities emerge, for whatever reason, the process through which they use those abilities works directly through yiyuanti and is a kind of consciousness activity. When human culture was less developed, humans could not understand this process. Consequently, paranormal abilities were thought of as coming from gods; this is the main reason superstition and religion arose in human history.

Until now science has been mainly based on ordinary abilities and could not discover the laws of paranormal abilities. If human beings remain imprisoned within the limits of ordinary abilities it is difficult for them to receive paranormal information. This makes it hard for them to form a paranormal reference framework, and therefore their yiyuanti cannot send paranormal instructions.

Dominance of ordinary information impacts paranormal information

Yiyuanti theory has pointed out that ordinary information received by yiyuanti is a form of hunyuan qi transmitted through the sensory nerves. This process is a special hunhua state and during the hunhua process energy and information are overt while matter is hidden. However, in a paranormal abilities state information is overt while energy and mass are hidden. That means the intensity of ordinary abilities information is much greater than that of paranormal abilities information. It is easily captured by yiyuanti and also readily brings about changes in yiyuanti.

As yiyuanti changes, there is a point where yiyuanti hunyuan qi is gathered into physical matter. This manifests in the rapid development of a baby's brain cells and its dendrites and synapses. When connections between the brain's cells are stabilised by the synapses, a fixed thinking pattern forms and begins to function, leading to fixed activity dominating in yiyuanti. This affects yiyuanti's even state to some degree. It is a state of distorted and fixed yiyuanti as described in consciousness theory. In this situation, paranormal abilities information is more sparse and weak and so is easily submerged by ordinary abilities information, and is not readily selected and processed.

Yiyuanti lacks nourishing hunyuan qi

The preceding three factors are external causes that lead to suppression of paranormal abilities. An internal cause is that yiyuanti lacks nourishing hunyuan qi. This is due to an innate insufficiency of brain hunyuan qi, or by ordinary abilities activity consuming brain hunyuan qi. We know that nerve cells cannot duplicate themselves. This reduces disturbance to yiyuanti and also reduces consumption of hunyuan qi. But nerve cells are responsible for providing hunyuan qi to yiyuanti for thought processes. If thought activity is scattered and disorganised, yiyuanti's hunyuan qi will be swiftly consumed and the ability of yiyuanti to reflect or react to

external information, especially paranormal abilities information, will be lowered.

Why is this? Yiyuanti reflects paranormal information. For yiyuanti to reflect the entirety of an object, the complete information of that object is required, along with a certain amount of qi gathered by the information; this merges and transforms with yiyuanti's hunyuan qi to bring about the reflection process. This process is easier when yiyuanti has ample hunyuan qi and difficult if it does not. Ordinary abilities information entering yiyuanti brings energy, so can readily cause changes in yiyuanti. But paranormal information penetrates human hunyuan qi to enter yiyuanti directly. Although it contains the complete information of objects, it lacks energy. So if yiyuanti hunyuan qi is deficient, or yiyuanti cannot use paranormal abilities information to gather qi, paranormal information cannot readily be reflected in yiyuanti.

When yiyuanti is clear and pure enough, it can reflect pure paranormal information. However, this is a higher level of paranormal abilities.

How paranormal abilities present

Consciousness theory has pointed out that paranormal abilities are a natural function of yiyuanti. Through long human development people understood more and more deeply the entirety character of everything. In this process, paranormal abilities gradually developed. They manifest in three ways.

Natural presentation of innate paranormal abilities

Innate paranormal abilities are a natural function of yiyuanti. But they are not the same as ordinary abilities inherited through development of the species. Although ordinary consciousness activity develops after birth, the functions of the sensory nerves and motor nerves, which are the foundations of consciousness activity, took physical form and became fixed in the course of species development. The theory of brain localisation in modern physiology and psychology supports this.

Paranormal abilities are a manifestation of yiyuanti's entirety function and its activity. This activity has not been widely used throughout human history, therefore it has not taken material form and become fixed. That is why the innate paranormal abilities of yiyuanti only emerge after birth through hunhua with external paranormal information. This emergence is related to the following three factors;

- Yiyuanti's innate status

The precision with which objects are reflected in yiyuanti is determined by its density, uniformity, clarity, etc. How fully an object's entirety is reflected in yiyuanti is determined by the qualities of yiyuanti's movement, its state of gathering, connection, concordance, etc. Each individual's innate yiyuanti state differs and not everyone's paranormal abilities can emerge naturally.

- The guidance of paranormal information in the surrounding environment

Learning to use paranormal abilities is similar to ordinary abilities, in that both must be learnt and used. Repeated stimulation is needed from paranormal information in the environment to develop paranormal sensing and perception in addition to ordinary abilities. In a paranormal state, when yiyuanti is stimulated by information and responds to it, at that moment the complete information of hunyuan entirety is already reflected in yiyuanti. When that perception is formed, an advanced level of cognition has been reached. In other words, a paranormal reference framework has begun to form and merge with the old reference framework to become the basis for using paranormal abilities. However, because yiyuanti's reference framework is based on ordinary abilities information, the paranormal abilities framework usually relies on the ordinary abilities reference framework to carry out its functions.

- Guidance by adults is important for children to develop paranormal abilities.

Children do not obtain sufficient stimulation from paranormal information in the environment, but if adults guide children to value them, paranormal abilities will be activated and strengthened in yiyuanti. With purposeful repeated practice, paranormal abilities can develop well.

Paranormal abilities obtained through qigong practice

As mentioned above, ordinary people lack the conditions needed for paranormal abilities to develop, so they require practice to meet those conditions and activate those abilities. That training includes:

- Promote the quality of yiyuanti and the level at which it functions, to improve its ability to receive and send paranormal information.
- Reduce the dominating influence of ordinary abilities in yiyuanti through practice [of qigong methods and using our paranormal abilities] to decrease the extent to which paranormal information is overlain.
- Practise to increase the ability of yiyuanti to permeate and merge with body hunyuan qi and to connect with external paranormal information.
- Lower blockage to yiyuanti from body hunyuan qi by practising methods that open the Heavenly Gate (tianmen) and the third eye (tianmu).
- Study hunyuan entirety theory and strengthen understanding of the features of hunyuan entirety, so as to increase the content of paranormal information in yiyuanti's reference framework.
- Build the paranormal information field so paranormal information permeates better and yiyuanti can better receive paranormal information.
- Active and repeated practice and use of paranormal abilities is important for developing them. This is similar to qigong practice. Don't be too eager to develop

them or you will become fixated on them. But neither should you ignore them or you will not obtain them.

Paranormal abilities caused by a precipitating event

Some people's paranormal abilities are neither innate nor from practice but due to a precipitating event. There are two types of people.

- Some people have a good basis for paranormal abilities. These are not developed when young but are triggered later in life by something causing an entirety reaction, such as a sudden fright. Others develop them through a long period of mental inactivity that allows yiyuanti to be better nourished, such as rest required with certain illnesses. Some develop them in response to very strong paranormal information.

  When the cause is a sudden event, the person usually develops an unexplained long-term illness following the initial impact on yiyuanti. During this period of time the integrated new state of their yiyuanti is not compatible with their former life activities. When they obtain a new balance, paranormal abilities begin to emerge.

  Sometimes paranormal abilities develop during a period of illness. The illness may or may not be cured.

  When the abilities are triggered by paranormal information, they are immediately evident. The person may or may not develop an illness.

- When people with a poor basis for paranormal abilities undergo a strong entirety stimulation, such as a very strong electrical or magnetic field, their bodily hunyuan qi may be transformed in a particular way that brings about paranormal abilities.

How people use paranormal abilities

Through intensive, practical research, Zhineng Qigong has discovered that distinctive physiological and psychological differences are evident when paranormal abilities are being used, compared with when ordinary abilities are used. While these differences are similar whether the special abilities are innate or were obtained through qigong practice (or a precipitating event), they are not identical. We explain this in the following paragraph.

Innate paranormal abilities

Innate paranormal abilities are usually apparent in childhood. During this period ordinary abilities don't dominate yiyuanti's reference framework and yiyuanti has some ability to experience entirety. Yiyuanti theory tells us that ordinary-abilities

understanding of an object's entirety influences the paranormal entirety experience. When entirety characteristics are reflected in a paranormal state, they can be distorted by the ordinary reference framework established in yiyuanti. This sometimes happens with children, who may see strange phenomena that adults cannot see or understand. This distorted reflection can nevertheless activate paranormal abilities.

Paranormal abilities will readily appear naturally when yiyuanti has the innate qualities required to reflect paranormal information. Paranormal abilities will develop more readily and more strongly if an infant's abilities are repeatedly stimulated. We know that logical thinking gradually develops throughout childhood. At this time logical thinking has not yet become rigid and the dominant thinking is in the form of images. Consequently, children usually experience paranormal information in the form of images.

The reason innate paranormal abilities readily emerge in childhood is because consciousness activity has not sufficiently merged with bodily hunyuan qi at that time. This manifests in two ways: children are less dexterous and skilful, and their bodily hunyuan qi is fairly evenly distributed. In other words, during childhood bodily hunyuan qi contains less consciousness information and has not developed the attributes of adult hunyuan qi. Evenly-distributed qi does not block yiyuanti as much as occurs with adults, therefore yiyuanti can more readily receive external paranormal information during childhood.

When children use paranormal abilities, they usually connect with external objects more directly and using less qi, because their consciousness activity is not closely merged with their bodily hunyuan qi. But a child's reference framework and their interactions with the external world are already quite deeply founded on ordinary abilities. This means that when paranormal entirety information is obtained, its reflection will be distorted by the patterns of the ordinary reference framework. For example, objects seen with tou shi (see through abilities) are seen almost as they would be if using ordinary abilities. And if an object is broken using paranormal abilities, the broken surface will be similar to that of an object broken in an ordinary abilities situation. However, that influence from ordinary abilities can be lessened through changes in the reference framework.

Readers often ask precisely how they should use paranormal abilities. In fact, once you have such abilities it is very easy to use them; however, it is difficult to describe the process of doing that. What follows is an introduction to the process and mechanisms for receiving and sending paranormal information.

Innate paranormal receiving information

With paranormal abilities, information is received directly by yiyuanti, through tou shi, long-distance sight or long-distance hearing. This is different from receiving

through ordinary abilities, where information is received by the sensory organs and transmitted to yiyuanti through them. Information of the objective world that is received through paranormal abilities is in fact already held in its totality in yiyuanti. Yiyuanti contains all information of the objective world, so when someone recognises an object using paranormal abilities, a process occurs of selecting the information of that object from all the information held in yiyuanti. Paranormal information is entirety information that doesn't contain matter or qi, so when yiyuanti picks up paranormal information and recognises it, that information needs to be infused with a certain amount of qi. This happens in two ways.

Natural cognition

Paranormal cognition naturally occurs in two ways. A lot of information interacts in yiyuanti. Something becomes highlighted, so yiyuanti focuses on that information and intensifies it. When this happens, paranormal cognition will naturally occur.

Paranormal cognition can also be brought about by yiyuanti receiving very strong information. It usually appears when in a calm state, or in dreams. [In the majority of cases the information is deeply connected to you, e.g. an accident to someone you know well.]

Active cognition

During this process, a person tries to go beyond the restrictions of ordinary thinking and search for particular information. A scanning process takes place, either within yiyuanti, or focussed on some thing. These two processes are basically the same. Furthermore, the scanning process is the same for both unknown and known objects, because yiyuanti holds complete information on each of them. When scanning something, yiyuanti will naturally hunhua with that thing and strengthen its information to know it in its entirety. This process begins with adjusting yiyuanti, then selecting something, and finally bringing change to yiyuanti. That is why Zhineng Qigong science calls paranormal cognition of external objects 'inner observation'.

Innate paranormal sending information

This is the process whereby yiyuanti sends information to directly interact with the objective world. It is based on firstly receiving paranormal information. In a paranormal state, yiyuanti connects with the entirety information of something, forming a special information pathway called a yiyuanti tunnel. Once this tunnel is formed, yiyuanti can connect with an object in its entirety and hunhua with it. It can then send directions and the object will change in accord with them. In that process yiyuanti's entirety information changes, and also brings about changes to the object's entirety information. The process of change is very simple; the key is to form a yiyuanti tunnel. It is generally easier to change inanimate objects. Living organisms with a more independent and developed consciousness are not easily

changed because when consciousness combines with qi, penetration by yiyuanti becomes more difficult.

It should be pointed out that many people can use paranormal abilities to recognise an object but they cannot build a yiyuanti tunnel with the same object at the same time. This is because when one person succeeds in establishing a yiyuanti tunnel with something, their yiyuanti hunhuas with the object and thereby blocks the yiyuanti activity of others. So when two people establish yiyuanti tunnels with the same object, the object cannot follow their differing consciousness instructions because their instructions won't take place at precisely the same time. Consciousness activity is extremely quick and interacts with an object immediately instructions are sent out, so even with two identical consciousness instructions the results might not be harmonious.

Paranormal abilities obtained through qigong practice

With adults whose yishi and human bodily hunyuan qi are combined as one, qigong practice may lead to the development of paranormal abilities. (There are some people whose consciousness and bodily hunyuan qi are less closely connected or whose reference framework contains some paranormal information. Those people may readily develop paranormal abilities through simple qigong practice. This is similar to innate paranormal abilities so is not discussed in this section.)

Once people reach adolescence, logical thinking predominates in yiyuanti and thinking in images is secondary to logical thinking. A fixed logical thinking pattern is formed, and the sensory and motor nerves also stabilise the connections between yiyuanti and the external world. As a result, yiyuanti mainly works through the sensory organs, and different parts of the brain are more differentiated and limited in their functioning. Once yiyuanti activity combines with specific nervous system functions, yiyuanti connects with different parts of the body's hunyuan qi through the nerve cells' hunyuan qi. This increases the extent to which human body hunyuan qi blocks yiyuanti and means yiyuanti is less able to reflect hunyuan entirety characteristics.

Yiyuanti becomes more and more reliant on nerve endings to connect with the external world, which strengthens the organs' and tissues' functions. This is why human bodily hunyuan qi tends to flow outwards, because its merging with the nervous system means it is drawn out by yiyuanti's outward focus. Yiyuanti's ability to experience its 'first reflection space' is greatly decreased because yiyuanti's attention is focused on the external world. [The 'first reflection space' is a function in yiyuanti whereby we experience bodily sensations and think in images.] At the same time, logical thinking is built in the 'second reflection space'. [The 'second reflection space' is a function in yiyuanti that uses concepts and logical thinking.] Yiyuanti theory

tells us the activity of yiyuanti's second reflection space is conceptual information activity, with each concept an abstract of an image of the 'first reflection space'. Therefore concept activity contains less qi and is a more subtle hunyuan entirety. It is a higher and more subtle developmental level of yiyuanti's functions.

In light of the above, how can we develop paranormal abilities through qigong practice? When we practise qigong and yiyuanti focuses sufficiently on our inner world, yiyuanti becomes more pure and clear and has an improved ability to receive information. The brain cells function in a more unified way, and consequently their entirety ability is strengthened. This can lead yiyuanti to readily reflect a hunyuan entirety as images, and to better understand it.

Because adults have a fixed habit of abstracting images into concepts, the information reflected in yiyuanti is usually a concept containing hunyuan entirety information and not a hunyuan entirety image. This receiving function of yiyuanti is called gan zhi (direct information of something with no image, sound or sensations).

When paranormal abilities are obtained through qigong practice, the receiving and the sending functions develop independently. Either function may occur first or in isolation. This contrasts with innate paranormal abilities, where the receiving function always develops first.

Paranormal abilities obtained through qigong occur through a developmental process. Lower-level functions readily develop.

Paranormal receiving functions

See qi (kan qi 看气)

This happens when one observes the qi surrounding objects (such as human beings); it is called 'seeing qi light'. Hunyuan entirety theory states that diffuse hunyuan qi surrounds objects. (Modern techniques have used special cameras that capture a biological field around living things.) Ordinary people cannot see this qi because of yiyuanti's distorted and restricted reference framework. In contact between human beings and the natural world, complete information is received in yiyuanti. But people need a reference framework in order to make sense of the world, and this is built and reinforced through their sensory organs' connections with it.

We know that physical objects and their surrounding hunyuan qi possess optical features that are seen using ordinary abilities. The space taken up by those objects is determined by their outer surfaces, and interaction between ordinary people and the objects mainly takes place on those surfaces. Therefore, when their yiyuanti reflects the morphological information of an object, it does so based on its optical features and the space it occupies. This helps form our reference framework. We know the reference framework greatly controls life activity. We can say that to some extent people's life activity is carried out in accordance with their reference

framework. Because ordinary people do not have in their reference framework any experience of observing qi, they do not see the qi light that surrounds objects.

Once you understand this well, squint your eyes, focus your vision and yishi, and observe carefully; the qi light that surrounds objects will usually be visible. The qi light that surrounds the hands is especially easily seen. Qi light can also be felt using the sense of touch. The reason ordinary people cannot feel its existence is also due to distortion and fixation of their reference framework. But if you carefully try to feel qi, you can rapidly sense its existence and go beyond the fixations of your old reference framework to establish a new one.

Once you are easily able to observe the qi of body surfaces, you can go further and observe inner qi. There are two ways to practise observing inner qi:

1. Squint to observe qi

   Focus on a part of the body, squint more and more until you see the body's surface qi become increasingly concentrated and the surface of the body begin to disappear so the surface qi merges with the qi beneath it. If you then pay close attention and observe inside, you will be able to see the inner qi. It's also possible to gradually distinguish differences within the inner qi.

   The key point with observing qi is to break the fixed image of the physical body in the reference framework that creates the idea it isn't possible to see inside physical objects. Once you break this fixed image, the difference between the qi of the body surface and of the physical body will disappear and the qi entirety will emerge. However it's not especially easy to achieve; it requires diligent practice over a period of time.

2. Observe the interface between the body surface and the surface qi
   Focus intently on one place. Don't blink. If you focus sufficiently the following changes will occur:
   - The qi and body will disappear from sight, leaving fog or darkness where nothing can be seen. Once this phenomenon disappears, you can see inner qi, and some people can even see inner body structures. This happens because when one stares intently the optic nerves and related brain nerves become tired and cease to function, or because focusing intently activates yiyuanti's entirety functions.
   - The observed objects become clearer and clearer. Their very subtle qi, qi movement in and out, and their inner qi can all be observed step by step. This is because visual ability has improved and the connection between vision and yiyuanti is strengthened, which leads yiyuanti's paranormal receiving abilities to manifest visually.

See-through abilities (tou shi 透视):
Paranormal receiving functions obtained through qigong practice are usually direct knowing (gan zhi), while tou shi abilities are uncommon. The reasons for this were discussed previously. Tou shi functions are the result of the combining of yiyuanti and the visual system, with aspects of sight information being strengthened. Initially the clarity and precision of qigong-obtained tou shi abilities cannot be compared with those that are innate because qigong-obtained abilities result from a close combining of yiyuanti and qi. This means qigong-derived tou shi abilities are guided by qi while innate tou shi abilities come directly from yiyuanti.

Human qi is similar to that of other life forms. Therefore when qigong-derived tou shi functions are used to scan something, they are more sensitive to the qi of life forms than to qi of inorganic things. So yiyuanti mainly reflects the qi of living things when using tou shi abilities. When life information is received by yiyuanti, it is usually combined with qi. However, if the clarity and purity of yiyuanti improves sufficiently through qigong practice, the tou shi function is also able to reflect the qi of non-living objects.

People who obtain tou shi functions can, through repeated practice, obtain the ability to see at a great distance, to see through the earth and to see at the microscopic level. There are several requirements for this: yishi is peaceful, yiyuanti's functions are integrated as one, yishi merges with the void (xu kong 虚空) and actively searches for things without differentiation (such as large or small, under or above ground, inside or outside, difficult or easy, etc).

Paranormal hearing
There exist two kinds of paranormal hearing – acute ordinary hearing abilities and a paranormal hearing function.

1. An acute hearing function using ordinary abilities develops through paying intense attention to hearing. For example, the hearing function of blind people is more acute than that of ordinary people. Traditional martial arts qigong has a training technique that enables people to hear very quiet sounds far away, and also to send very quiet sounds that can be sensed by others far away who also have extremely acute hearing abilities. Practitioners can begin by listening to their breathing, then their heartbeat, then the movement of qi going out and in through their pores, so their hearing function combines with their entire body. Then yishi erases the physical body and merges with the void, at which point tiny sounds can be heard, with high-level acute hearing.
2. Distance hearing (yao ting 遥听). This is a paranormal super-hearing function. Yiyuanti senses the hunyuan entirety of something and knows it, but connects with the hearing system so the knowledge manifests through sounds.

Paranormal sending information

There are two ways to send paranormal information: sending qi and sending consciousness (yishi). The two are not completely separate, as they interact.

Sending qi

This refers to sending paranormal information mainly as qi, assisted by yishi. This brings about change by qi affecting an object. There are two ways to send qi.

Sending soft qi. This usually refers to external qi that can be used for treating illness. It is not a concentrated form of qi. It is qi guided by consciousness. The chapter on external qi treatment covers this more fully.

Sending strong qi. Advanced hard qigong and martial arts qigong practitioners can gather external qi to have a strong qi effect on objects. This external qi can vary with different branches of practice, but for all of them the combination of yishi and qi is at a highly advanced level. Qi is greatly concentrated through consciousness, enabling powerful impacts. This qi can destroy physical form, or can move objects in a visible process without physical contact.

Sending consciousness

Yishi thinks of an object and makes it change. Although the process is a movement of pure consciousness, when yishi works on an object, qi is also involved. The effects of pure consciousness happen at the most basic level of the hunyuan entirety time/space structure, so there is no spatial limitation. Practitioners should have a clear purpose when sending consciousness to something, or yishi's instructions will not be clear and will be less effective.

Relationship between innate and qigong paranormal abilities

The mechanism of innate paranormal abilities is quite different from that of paranormal abilities obtained through qigong practice, so many people think the two are independent phenomena. This is a misunderstanding. Zhineng Qigong science believes the two have something in common as well as being different. At the lower level there is a big difference between the two. However they are similar at the third level of invisible qi transforming into visible form (wu zhong shen you 无中生有). Practitioners will improve more rapidly if they study theory and practice in tandem. To better understand this, we begin by introducing the differences between the two.

Differences between innate and qigong paranormal abilities

Aside from the different reasons for their formation, differences include the following:

Differences in the formation process
Innate paranormal abilities cannot develop based on ordinary abilities but qigong paranormal abilities can. For example, tou shi can be developed through seeing qi; sending qi can be developed from feeling qi.

Differences in their mechanism
With innate paranormal abilities, yiyuanti directly interacts with the hunyuan entirety of objects. When paranormal abilities are obtained through qigong practice, yiyuanti combines with qi to interact with external objects. Zhineng Qigong science holds that innate paranormal abilities mainly work on the information level while qigong paranormal abilities mainly work on both information and energy. When innate paranormal abilities are used, yiyuanti connects directly with objects and has no clear boundaries. So the whole process seems to take place in yiyuanti (as if inside the skull).

But qigong paranormal abilities work on objects by combining qi and yishi, which makes people feel the process happens outside the body. For example, when a person with innate abilities wants to work on something they simply go inwards to yiyuanti. But when someone with qigong abilities wants to work on something they initially go inside to create a good qigong state then yishi goes outwards to find the object.

Differences in objects
Those with innate paranormal abilities are more sensitive to the physical form of objects, especially to inorganic objects. But these innate paranormal abilities can be easily affected by human consciousness. Those with qigong paranormal abilities are more sensitive to qi, especially the qi of living things, so they can easily be influenced by qi. Generally people's innate paranormal abilities can more easily change physical form than qi, while qigong paranormal abilities can change qi more easily than physical form. In treatment, innate paranormal abilities can disperse foreign matter, such as gallbladder stones or bullet shrapnel, but have difficulty removing carcinoma or lesions. In contrast, qigong paranormal abilities can remove carcinoma or lesions but have difficulty removing foreign matter.

Differences in the development process
Innate paranormal abilities usually begin with receiving information, such as the ears recognising words (er duo shi zi 耳朵识字), then see-through (tou shi) develops, then moving objects (ban yun) and then healing. (Healing begins with removing foreign matter from inside the body, followed by treatment of all kinds of illness.) Qigong paranormal abilities usually begin with external qi treatment (wai qi zhi bing 外气治病), then sensing disease (cha bin 查病), then tou shi and then moving objects.

Differences in the use of yishi

People with innate paranormal abilities can use them simply by switching to a paranormal yishi state. But when people use qigong-based paranormal abilities, they not only need to go into a good qigong state in order to be effective, but also need yishi to connect with their object and then draw back to yiyuanti. Drawing yishi inward is not an important step with innate abilities but is key to qigong abilities.

Similarities between innate and qigong paranormal abilities

In yiyuanti theory of Zhineng Qigong science, these two kinds of paranormal ability are both paranormal abilities of yiyuanti, as fully discussed in yiyuanti theory. This view is not only supported by traditional qigong theories but also by more recent experiments. Some aspects of this follow.

How the two paranormal abilities manifest

In experiments on the effects of qigong external qi, qigong masters used yishi to send external qi to a device to cause regular movement. This is the phenomenon of yishi moving an object (ban yun). Some qigong masters can sense changes within the human body without equipment or touching the person but by directly seeing inside. And some people directly get information from another's body that manifests in their own body. These and other paranormal abilities such as yishi communication (yishi chuan gan 意识传感), consciousness remote control (yi shi yao kong 意识遥控), remote control, tou shi (see through), prediction (yu zhi 预知) etc. are all found with both innate paranormal abilities and higher-level qigong abilities.

Inner states are almost identical with the two kinds of paranormal ability

- Use of paranormal abilities requires a peaceful state and focus on an object. According to descriptions of children with paranormal abilities, only when they think intently about an object will a 'screen' appear in their forehead that enables them to use their paranormal abilities. Qigong masters also need to focus in a peaceful state. In the old days a qigong master said "Focus yishi, then when you think about something you will know it well."
- Both qigong masters and children with paranormal abilities are unable to describe how they carry out super-sensory functions. Paranormal children always say "It appears or it doesn't appear".
- Abundant hunyuan qi is a precondition for both kinds of paranormal ability. Experiments have shown that children with paranormal abilities are more successful when they are happy and full of energy, while after doing paranormal ability experiments they feel mentally tired. Having enough qi ensures qi and blood flow well and yishi is happy and relaxed, and means body and mind feel good. The ability to sense objects is more successful when yishi is fully nourished by abundant qi. On the other hand, use of paranormal abilities depletes qi and consumes shen, and repeated use of them will lessen or even lead to the loss of

these abilities. The same is true for qigong masters; the effects are the same for both kinds of abilities.

Interaction between a qigong master and children

When a qigong master is with paranormal-abilities children there is obvious interaction between them. Experiments have shown that children with paranormal abilities can see qi sent by a qigong master that ordinary people cannot see, and that often cannot be captured by equipment. Similarly, the qigong master can sense paranormal ability processes of the children that can neither be detected by measuring devices nor sensed by ordinary people. Furthermore, an advanced qigong master can stimulate, strengthen or suppress the paranormal abilities of children. In a noisy situation the qigong master can use consciousness and qi to block the effects of the noise and help make the children's state more sensitive and stable. They can also use their yishi to inhibit the children's paranormal abilities. Such interactions show that the two kinds of paranormal abilities are in essence the same.

How to use paranormal abilities effectively

Diligent practice is a prerequisite for effective use of paranormal abilities. Paranormal abilities are a special kind of ability that requires diligent practice to be able to be used as readily as ordinary abilities.

Abundant shen (神 consciousness) and qi are required to effectively use paranormal abilities. Because paranormal abilities consume shen and qi, it's necessary to nourish them and keep them abundant as a guarantee that your abilities will work well.

A clear grasp of the key elements of paranormal abilities is important to use them well. The key elements required to use paranormal abilities follow.

- Improved clarity, purity and sensitivity of yiyuanti is important for using paranormal abilities. Merging yiyuanti with the void (xu kong 虚空) is a very effective way of ensuring this. Qigong practice can improve clarity and sensitivity. There is an old Chinese saying that calmness nourishes deep awareness (ling gen 灵根) and qi nourishes shen.
- Enhance the driving force of paranormal abilities. The basis for this is the intentions and emotions of the paranormal abilities practitioner, but abundant qi and a focused mind are also needed.
- Enhance the connection between your yiyuanti and your object. Whether paranormal consciousness connects tightly with an object will directly influence your effectiveness. Ways to improve this include precise selection of the object; full understanding of the object; yishi going fully into the object; connecting the object with the centre of yiyuanti.

A good understanding of the theory of paranormal abilities will provide active guidance in their use.

SECTION THREE: THE RELATIONSHIP BETWEEN PARANORMAL ABILITIES AND ORDINARY ABILITIES

Paranormal abilities seem very different from ordinary abilities. In fact they are closely connected. In other words, paranormal abilities are established based on ordinary abilities.

The relationship between paranormal abilities and ordinary abilities in the history of humans

Yiyuanti formed when humans first evolved from animals. From that point, human consciousness activities developed a subjective world, independent of life activity. This change meant humans developed beyond the animal state, in which activity of the nervous system is merged with life activity as one. Entirety life activity guided by consciousness was built through a long period of daily life activities and social relationships. Ordinary human abilities developed first in this process. The motor organs and sensory organs had developed during the animal stage. They were the basis on which yishi developed, so from the time yishi formed it was closely connected with the sensory organs that are used with ordinary abilities.

Through daily life activities, humans enlarged their consciousness field while at the same time use of the hands became increasingly skilful, and the ears, nose, tongue and body functions became increasingly specialised and developed. Thinking activities evolved from motor-sensory (gan jue yun dong si wei 感觉运动思维) thinking to thinking in images. With further development, thinking activity evolved from thinking in images to abstract logical thinking.

The information for image thinking contains more entirety information, with some similarities to paranormal abilities information. The only difference is that image thinking is usually limited by the ordinary abilities of the sensory organs. Once abstract thinking occurred, a new entirety appeared in yiyuanti, without any images. This made human yishi more complicated. It meant that two levels of entirety now existed in yiyuanti at the same time (image entirety and abstract entirety).

Hunyuan entirety theory has pointed out that image thinking connects more with qi. (In this state information and energy are both more overt.) Abstract thinking connects less with qi. (In this state information is overt.)

Initially, when fixed thinking had not yet formed, those two thinking methods could be used together, and interact with and influence each other. One result was the further promotion of yiyuanti's development, with improvements in its entirety reflection abilities. Yiyuanti became able to reflect information. This built a

foundation and created the conditions for recognition of paranormal information. Another result was that logical thinking gradually developed and its connections with ordinary abilities were further strengthened.

At this stage of human development some people obtained innate paranormal abilities through various kinds of stimulation. They may be the sages of ancient legends. However, their paranormal abilities were not very profound or precise, because ordinary abilities were not well developed during this stage, understanding of the objective world was very imprecise and limited, and yiyuanti's reference framework was very simple, meaning yishi's capacity to make choices and judgments was still weak. Furthermore, there were not enough opportunities to use paranormal abilities in their simple daily life, so people were less practised in their use. However from this time human yiyuanti had both ordinary and paranormal abilities. People had now become truly human.

Initially paranormal abilities were mainly natural receiving abilities, although some people may have realised they were in fact paranormal. (At that time they may have thought their abilities came from gods.) Or they manifested as inspiration, sudden insights, knowledge through dreams, etc. This brought a more profound and accurate understanding of the natural world. If archaeologists had understood that ancient humans had paranormal abilities, they would not have believed Chinese bagua (八卦) culture and Egypt's ancient pyramid culture to be the work of aliens. The intelligence of sages with paranormal abilities is much higher than that of ordinary people, and assists the development of people's intelligence.

Development of ordinary abilities provided a more detailed reference framework to support paranormal abilities along with a physical foundation for them. The two abilities interacted with one another to further develop. At the Spring and Autumn Period [770BC – 476 BC] and the Warring States Period [476 BC – 221 BC] people already understood paranormal abilities to quite a high level, as is shown in the accounts of Chapter One, Section One. However scientific understanding was weak at that time and the laws of paranormal abilities couldn't be explained clearly. So while people at that time understood paranormal abilities in a simple scientific way, this was soon lost in superstition and distorted into religious ideas. Later still the power of martial arts qigong challenged fixed theological thinking on paranormal abilities, but without displacing such ideas.

Hunyuan entirety theory points out that human beings continue to merge and transform (hunhua 混化) with external hunyuan qi and their intelligence continues to develop. Only in recent years have modern scientific techniques been used to study paranormal abilities. Such study is based on developed and advanced ordinary-abilities science. Without the foundation of developed science, people cannot cast off old thinking and understand paranormal abilities at a scientific level.

In conclusion: ordinary abilities are established based on the natural development of human tissues and organs. Their development accompanied the formation and development of human beings. Paranormal abilities were formed after the development of ordinary abilities. They are of huge importance for human development.

The relationship between paranormal abilities and ordinary abilities in an individual's development

Hunyuan entirety theory has stated that a newborn is the result of the development of the whole human species, and is also the starting point of the development of an individual. The yiyuanti of a newborn has all the features of human yiyuanti, which provides the foundation for both ordinary and paranormal abilities. These abilities become evident within a few years of birth. This process condenses a human developmental process that lasted tens of thousands of years. It is accomplished under the guidance of adult language and consciousness, but the development process follows the sequence: motor thinking → thinking in images → logical thinking; and the sequence: ordinary abilities → paranormal abilities.

Today consciousness activity is highly developed and its dominance in human life has also increased, but why does each individual still repeat the various stages of our species development history? [One reason is the process of physical maturation of the brain and nerve cells. The other reason is the process of maturation of the sensory organs and the expansion of the sensory organs' abilities.]

The brain nerve cells of a newborn are not fully mature. The functions of their yiyuanti are still developing and are similar to those of early humans. Further development of the brain nerve cells takes place gradually, based on their stimulation by information transmitted from the sensory organs through the sensory nerves. [This process brings about physical changes in the brain.]

As the sensory organs mature sufficiently, a baby starts to receive information. This ability is genetically based. Information received through the sensory organs only picks up some aspects of objects and so provides partial information, a characteristic of ordinary abilities. An increasingly complex ordinary-abilities reference framework builds up through ordinary consciousness activity.

The information in the environment of a newborn individual is mainly ordinary information, not paranormal information. Because the baby mainly receives this kind of information, the consciousness activity it establishes is that of ordinary abilities. That is why people don't establish a paranormal reference framework.

Around the age of five or six a child's thinking activity develops from thinking in images to logical thinking. At this age yiyuanti begins to reflect the entirety

characteristics of objects. Information reflected through paranormal abilities also has entirety characteristics, so paranormal abilities may become apparent at this stage. That is why innate paranormal abilities mostly occur among children at five to ten years of age.

Not every child develops innate paranormal abilities because certain conditions are required. As children develop and are infused with ordinary knowledge, ordinary-ability thought patterns firmly develop in their reference framework. Paranormal abilities cannot emerge because no paranormal information hunhuas (混化) with their paranormal abilities.

Looking at the history of human development and that of each individual, paranormal abilities emerge at a certain stage of ordinary abilities. In other words, paranormal abilities build upon ordinary abilities. On the other hand, the development of ordinary abilities will somewhat limit the development of paranormal abilities. There is evidence of this throughout human history. It should be pointed out that the suppression of paranormal abilities is not directly caused by ordinary abilities; it occurs because paranormal abilities have not been stimulated by external paranormal information, and thus the cognition patterns of paranormal information have not been formed.

Ordinary abilities are the foundation for paranormal abilities

In traditional qigong theory, ordinary abilities are regarded as an inhibiting factor for paranormal abilities. This is a misunderstanding. Though the fixed reference framework of ordinary abilities will somewhat suppress the presentation of paranormal abilities, once paranormal abilities emerge their activity is almost always linked with ordinary abilities. For example, when someone prepares to use paranormal abilities, understanding what they want to do requires ordinary abilities: the adjustment of shen and qi requires instructions using ordinary abilities; the instructions that search objects also rely on ordinary abilities. Only the process of capturing the hunyuan entirety information of objects is done using paranormal abilities.

Cognition processes also rely on our ordinary reference framework. During early use of paranormal abilities, yiyuanti can reflect hunyuan entirety information but has not yet formed an entirety information reference framework so must rely on existing cognition patterns. This means the use of ordinary thinking will cause entirety information to emerge as partial characteristics and some ordinary cognition features may appear. For example, physical obstructions should not affect paranormal abilities (whether innate or obtained through qigong) but people are sometimes unable to use their abilities because ordinary thinking means they don't believe they can know what is hidden from view inside a box or behind a wall.

These phenomena show that the ordinary reference framework is involved in the cognition processes of paranormal abilities. In addition, the results of paranormal abilities need to be checked using ordinary abilities, otherwise no-one can tell whether or not they really are an accurate outcome of those abilities A further point is that once one can readily use paranormal abilities, yishi can receive and send paranormal information through the sensory organs. [For example you can send qi using your hands or you can look inside someone's body to check their health.]

The fact that ordinary abilities are the foundation for paranormal abilities is also apparent in the practice and emergence of paranormal abilities. Paranormal abilities emerge from yiyuanti's functions but must be described in everyday language. We also learn about paranormal abilities using ordinary abilities, and use this knowledge to guide our practice. At a certain point in our practice paranormal abilities will suddenly appear. In the old days people said that long-term, constant, intensive practice leads to sudden opening and understanding. This describes a sudden change from ordinary to paranormal abilities.

We should note that current paranormal receiving and sending abilities are still at a level limited by the ordinary reference framework, and true hunyuan entirety information is not yet experienced and understood by people. Once this problem is solved, humans will achieve a new heaven and earth, and a new cultural epoch will begin.

Development of paranormal abilities is based on ordinary abilities

Innate paranormal abilities and qigong abilities obtained through qigong practice develop on a foundation of ordinary abilities, meaning they must be supported by ordinary abilities.

Development of innate paranormal abilities

A newborn baby's physical functions already meet the internal conditions for forming ordinary abilities, so the newborn gradually develops them naturally in their everyday life. However, development of paranormal abilities requires special conditions, such as use of a paranormal abilities state to influence the infant, or use of paranormal abilities language to guide them. All this must be supported by ordinary abilities knowledge, otherwise the newborn cannot integrate the entirety information of paranormal abilities into their reference framework.

Paranormal abilities obtained through qigong practice

In traditional qigong, when people reach a very advanced qigong level paranormal abilities seem to naturally occur without relying on ordinary abilities. In fact, this

is not the case. Those people's qigong practice is carried out using ordinary abilities and their paranormal abilities are a qualitative change that comes after long-term practice using ordinary abilities.

Developing paranormal abilities is an important part of Zhineng Qigong practice and includes learning the theories, practice methods and use of ordinary abilities. The active use of ordinary consciousness makes possible rapid development of paranormal abilities. This shows there is no conflict between ordinary and paranormal abilities, as is believed in traditional qigong.

Chapter Two

Widely Use and Develop Paranormal Abilities

SECTION ONE: WIDELY USE PARANORMAL ABILITIES

Zhineng Qigong science aims to actively develop human paranormal abilities, and to use paranormal abilities to change human life activity and ways of thinking. It also supports the use of paranormal abilities to change the models of human life and production, as well as to change relationships between people and between humans and the natural world. In essence, the whole purpose of Zhineng Qigong science is to develop paranormal abilities then use them to benefit human beings and eventually to obtain liberation and freedom. These Zhineng Qigong views on paranormal abilities aim to draw on the good elements of traditional qigong and discard the bad. Before introducing widely used paranormal abilities, we describe traditional qigong ideas about them.

Traditional qigong view of paranormal abilities

Paranormal abilities are called shen tong (神通) in traditional qigong. In Buddhism and Daoism, shen tong occurs at a certain level of qigong practice. However, they believe its use will cause problems and therefore oppose it. They do not even share their personal practice experiences with others as they believe this will negatively influence their own practice.

Why do Buddhism and Daoism both reject using paranormal abilities? Reasons may include:

- Paranormal abilities are not the ultimate goal of cultivation. If a practitioner pays too much attention to paranormal abilities they may stop progressing and may lose their fundamental religious aims, which will affect their improvement.
- A practitioner who focuses too much on paranormal abilities and ignores moral cultivation may take a wrong path once they obtain paranormal abilities.
- In traditional qigong it is thought that using paranormal abilities consumes shen and qi, which inhibits improvement of one's level (gong fu 功夫).
- Traditional qigong doesn't clearly understand the essence of paranormal abilities. They don't realise they are an ability humans should have, and see them as a mystery. Buddhists think only those who attain Buddha level can fully understand paranormal abilities. In reality, losing gongfu is caused by self-promotion, self-satisfaction, pride and arrogance. If practitioners avoid self-promotion they will not lose gongfu.

Spread use of paranormal abilities widely

We have emphasised repeatedly that the development of Zhineng Qigong Science relies on widespread use of paranormal abilities. It seems the opposite of traditional qigong theory. In reality it is a development based on reasonable core traditional qigong ideas.

Buddhists and Daoists both think that only people with a high gongfu level should use paranormal abilities. Though Buddhist and Daoist practitioners are opposed to the use of such abilities, many high-level practitioners used them to help people in the past. Zhineng Qigong is not a religion and believes the purpose of paranormal abilities is to benefit oneself and others. Zhineng Qigong science takes the good and discards the bad in traditional qigong.

Zhineng Qigong uses paranormal abilities widely, based on hunyuan entirety theory. Traditional qigong rejects the use of paranormal abilities, based on a misunderstanding that they consume shen and qi and thus negatively affect improvement. Entirety theory of Zhineng Qigong science has corrected these beliefs. Consciousness theory of hunyuan entirety theory has described the nature, laws and functions of yishi activity. It has explained how yiyuanti is the material foundation of consciousness activity, and that ordinary and paranormal abilities are both functions of yiyuanti. In addition, it has also described the nature and features of yiyuanti, along with its relationship with human hunyuan qi, and the relationships between paranormal abilities and ordinary abilities. All this has dispelled traditional qigong myths about paranormal abilities, providing scientific knowledge and techniques that anyone can learn and use.

Zhineng Qigong supports combining external and internal qi in qigong practice. It especially emphasises absorbing external qi to improve inner abilities and wisdom. This goes beyond traditional qigong's focus on one's own jing, qi, shen closed-practice state, to a better approach that uses both internal and external qi for self-cultivation. Infinite natural hunyuan qi can be used to build up internal hunyuan qi. It can also be used for paranormal activities instead of internal qi, as is done in Zhineng Qigong. There is evidence the use of external rather than internal qi with paranormal abilities is not only very effective but also helps improve gongfu. Hunyuan entirety theory positively guides Zhineng Qigong practice and makes its science available to every human being. This is a milestone in the development of qigong.

The use of paranormal abilities in Zhineng Qigong has the following features:

- They are present even among ordinary people. In traditional qigong, only high-level practitioners can use paranormal abilities and they are seen as beyond the expectations of ordinary practitioners. However, in Zhineng Qigong every practitioner can develop paranormal abilities and sending qi is already widespread and can be easily done by most practitioners.

- They can be used in various ways. In Zhineng Qigong, paranormal abilities can be used for diagnosis and treatment of disease, to develop intelligence, and for production in a range of fields. Their use can improve people's quality of life. Zhineng Qigong uses paranormal abilities in all the same fields as ordinary abilities.

Value of paranormal abilities in many fields

Zhineng Qigong explains the laws of paranormal abilities: that they are a natural human ability, so can be used in the same range of activities as ordinary abilities. This is a milestone. Developing from traditional qigong into qigong science takes qigong into a completely new realm. In particular, it is unprecedented to use qigong external qi to improve production in many different areas [industrial, agricultural, forestry, fisheries, etc].

This is only the beginning. More work and research needs to be done in the future. But achievements to date have aroused significant international interest.

The following outlines achievements made through using paranormal abilities in Zhineng Qigong and other types of qigong.

Sending information

Sending information mainly refers to sending qi, consciousness or a combination of the two, generally referred to as sending external qi. An introduction to external qi in Zhineng Qigong follows.

External qi healing
External qi treatment is an important part of qigong medicine, which makes up Part Two of this book.

Improved agricultural production
The use of Zhineng Qigong in agriculture has had remarkable results. In January 1992, at the first Zhineng Qigong science conference held to exchange experiences, around thirty articles were presented on the use of external qi on vegetables and other crops. For example, in a rice experiment at Guangxi Agricultural College carried out by Chu Jin Xing, the production of early season rice increased by 82.155 kg/mu (亩; one mu ≈ 0.06̇ hectares) an increase of 21.82%. Late season rice increased 33.78 kg/mu, with an increase of 9.4%. In another experiment at Guangxi Agricultural College carried out by Tang Yi Lan, the production of three different late rice varieties increased 5.5%, 15.7% and 28.5% respectively. In another rice experiment by the Dushan Agricultural Department in Guizhou province, production increased by 9.6%. In a wheat experiment by the Agricultural Science Institute of Hebei Province, production increased 8.7%. And in a wheat experiment

by the Jiyuan Agricultural Science Institute in Henan Province, production increased 8.5%. In a wheat experiment by the Lixin Agricultural Science Institute in Anhui Province, production increased 7.8%. In a mushroom experiment by the Plant Production Institute and the Atomic Energy Institute of the Chinese Academy of Agricultural Science, production of enoki mushrooms increased by 97.2% and oyster mushrooms by 30.7 %.

A second conference was held later in 1992. More than fifty reports were presented on the use of external qi to improve agricultural production. They included such crops as rice, wheat, corn, soybean, cotton, etc. and vegetables such as Chinese cabbage, tomatoes, cucumbers, garlic, enoki mushrooms, etc. The experiments were all carried out by scientific researchers, meaning the results were reliable. In one example, at Shuang Qiao Farm near Beijing, their 30 mu rice production increased by 12.5%.

In 1993, experiments were carried out in 14 test fields, each field an area of 100 mu. All achieved increased production. In the corn experiment in Daqing, production in the experimental group was 600 kg/mu, while production in the control group was 500 kg/mu with a total production increase of 15,000 kg over the 150 mu area.

These results show it is feasible to send external qi to improve agricultural production. Sending qi to crops can increase production and shorten the maturation period. In an experiment done by Professor Li Xiaofang in Chifeng City of Neimenggu Province, wheat matured three days earlier and soybeans four days earlier. There was also a report of rice maturing 3–4 days early.

According to reports on the experiments, sending external qi increased production in a number of ways. For example, in the wheat experiment the number of lateral branches, the number of productive ears, the number of grains in each ear and the weight of 1000 seeds all increased. This series of experiments showed that sending external qi can bring change to all elements of plant yield, although the changes were different in different experiments. Generally only one or two indices changed significantly in any one experiment. However this doesn't alter the fact that all experiments showed improvement through sending of external qi.

The reports show that sending external qi is effective on all kinds of seeds. The best results for wheat, rice and corn are found when qi is sent at the time of flowering and when the grains are filling up. Sending qi to seedlings can make the crop grow quickly but may make the plants prone to lodging (falling over), possibly because they grow too fast and are less sturdy.

Sending qi, whether to seeds or seedlings, requires creating a qi field (zu chang 组场) that uses consciousness activity relevant to the type of crop and that includes the various elements you want to improve. If a practitioner doesn't have much

knowledge of the relevant elements, they can focus on the final results, such as big ears, a greater quantity of grain, heavy grain, increased production, etc. Practitioners should focus intently and send yishi into the objects in the qi field (qi chang 气场). The practitioner should be confident and motivated. Use of image thinking can strengthen the qi field to better effect.

Further study is needed on the effect of sending external qi to crops and many factors should be looked at. We should try out different methods for different crops. This includes the effect of sending qi to various aspects of crop production, such as seeds, seedlings, water, soil and fertiliser. Also we should investigate sending qi at different stages of crop growth; the duration each time qi is sent; time of day e.g. morning, noon or evening; frequency; area covered by the qi field, etc. All these aspects should be repeatedly researched to discover the most effective regime. Only when people systematically work out fundamental principles can qigong agricultural science can be developed.

Interesting examples exist of external qi prolonging the flowering period of crops. In 1991 in Luoyang, Guo Lin and others made the flowering period begin 1–2 days earlier and end 2–3 days later through sending external qi. In 1992 in Luoyang, Li Yu Heng prolonged flowering by 8–10 days. This was reported in the Luo Yang Daily. Ma Zhen Qiao sent qi to night-blooming cereus and successfully made it flower in daytime for over 10 hours. In a 1993 experiment at the Zhineng Qigong Huaxia Healing Centre, students sent qi to fuchsia. The plants in the experimental group produced more blooms and of a brighter colour. All this demonstrates that external qi can have an effect on a variety of plants.

For industrial production

Using external qi for industrial production is innovative and heralds the entrance of qigong science into a new field of activity. Sending qi to plants enhances the development and growth of natural organisms. In contrast, sending qi for industrial production facilitates an artificial production process.

One example is the Huabei Pharmaceutical Factory. In a three-year cultivation of strains, the factory had successfully obtained three good strains for production. Two of them were selected for external qi treatment. When external qi was sent during production of lincomycin, the fermentation level of the No. 304 strain increased 5%. This is a new record in fermentation production and may be useful in contributing to improvements in the economy. Similarly, the Shijiazhuang Winery used external qi in production of Chinese spirits and increased production by 3.2%. In addition, the sampling assessment showed a mellow taste characteristic of aged wine, indicating an improvement in wine quality as well.

The Laizhou City Brewery in Shandong Province used external qi selection by mutation of aspergillus oryzae 3042, which clearly improved the taste and chemical

profile of the experimental group compared with the control group. The number of spores was 23.1 billion/g more than that of the control group, an increase of 34.14%.

The Xinchang Pharmaceutical Factory in Zhejiang Province processed a rifamycin-producing strain using external qi. The control group was treated with ultra-violet light and the experimental group with external qi. The external qi group showed several improvements, including greater density of the active ingredient than in the control group. The Hunan Institute of Microbiology processed a gibberellin-producing mycelium using external qi, which greatly increased its production of gibberellin.

Can we use external qi in non-organic production? In a towel factory in Jiangxi Province, external qi sent during the washing process solved the problem of reduced elasticity in the cotton fibres caused by the cleaning process. In addition, the fibres were cleaner and more even than with the usual process (identical except the fibres were not imbued with external qi).

In the Railways Institute of Shijiazhuang City, researchers successfully used external qi to increase the compression strength of their concrete blocks and pre-cast slabs. The compression strength of their concrete blocks increased 7.04% and the compression strength of the pre-cast slabs increased 8.93%. In 1993, Zhineng Qigong Huaxia training centre students carried out an experiment on concrete blocks in the local cement production factory and increased their compression strength by 14.5%.

Four institutes took part in an experiment sending external qi during steel production. They were Haerbin Industrial University, East North Industrial College, Hebei Yanshan University and Chende Steel Institute. The rigidity of low-carbon steel increased by over 7% and the crystalline structure of the molecules also changed.

The use of external qi in industrial production has just begun. Because industrial production usually involves inanimate materials, practitioners need to be more focused when sending qi.

External qi has also been successfully used in the field of chemical synthesis and related physical reactions. Experiments were carried out by qigong master Yan Xin in collaboration with Tsinghua University and the Chinese Academy of Sciences. Yan Xin used a qi field to send qi to water, to glucose solution and to saline solution. This led to changes on the Raman spectrum of all three, and also brought about a n-hexane-bromine substitution reaction, inducing a disproportionation reaction to carbon monoxide and hydrogen. [The Raman spectrum is a measure of chemical structure and form that depends on the chemical bonds and overall chemical structure. This reaction occurs much more slowly at room temperature but is induced by heat, light or other energy. A disproportionation reaction is when a

substance is simultaneously oxidised and reduced, giving two different products. These three reactions either generated products in non-favourable energy states or were significantly accelerated, suggesting a source of energy.]

The above strongly suggests that external qi can affect the structure and properties of molecules. Yan Xin also cooperated with the Institute of High Energy Physics, Chinese Academy of Sciences, to test the effect of external qi on the gamma (γ) decay count rate of Americium 241. The gamma decay rate was slowed down or speeded up in line with yishi instructions.

Therefore, we believe external qi through qigong can be used in a range of fields [physical, chemical, biological] and at different levels [macro to micro]. There is huge potential for external qi to be widely used in production.

Production in forestry, livestock, fishing, etc

Positive effects on yield have been obtained by sending external qi to fruit orchards. In Neiqiu Town of Hebei Province external qi was sent to apple trees and the weight of apples increased 17.6% on average. The proportion of red pigmentation increased 30% on average and the sugar percentage increased 2% on average. In Xinglong Town of Hebei Province, external qi was sent to hawthorn trees and fruit production increased 30.7%. The weight of individual fruit and the average production of individual trees both increased compared with the control group.

In an experiment at fish farms in Funing Town of Hebei Province, increased fish production resulted from applied external qi compared with a control group without external qi. When they were transferred to the ponds, the total weight of the fish in the experimental group was 362.5 kg and that of the control group 365 kg. After 150 days, the fish in the experimental group weighed 2413.5 kg and the fish in the control group 2203kg. Fish production in the experimental group was 210.5 kg more than that of the control group. The fish in the experiment were studied at Beijing Teachers College. Examination by microscope showed the fish that received external qi had a thicker intestinal wall, the cells were better aligned and there were more intestinal villi (folds in the intestinal wall), a more developed mucous layer and more intestinal glands. There was no accumulation of fat in the liver, in contrast with those in the control group. In 1993, students of the Huaxia Centre Two-Year Teacher Training Class sent external qi to scallop eggs in the Qin Huang Dao Marine Reproduction Institute; the newly hatched scallops in the experimental group were more robust than those of the control group.

Sending external qi to livestock has also been shown to be effective. External qi can heal sick animals. For example, at Shuang Qiao Farm near Beijing, external qi has successfully cured a problem of sterility in cows. Diseases of chickens, cats and pigs have also been successfully treated in other locations. In addition, sending external qi can promote the development and growth of animals. In Neiqiu Town

of Hebei Province, Zhineng Qigong teachers sent external qi to pigs. The pigs grew by 750 grams a day. Practitioners sent qi to dairy cows at three locations near Shi Jia Zhuang, Bao Ding and Xi'an cities; milk production increased by 3.3% – 15%.

At the Institute of Animal Science of the Chinese Academy of Agricultural Sciences, qi was sent to laying hens. Egg production improved. It was discovered that the length of time qi was sent for affected the degree of improvement; when sent for 30 seconds, production improved by 47.5%. In Shandong Province practitioners sent qi to quail. Their egg production improved significantly.

External qi is just starting to be used in the fields of forestry, farming and fishing, but the skills required and methods of application need further exploration. In conclusion, the application of external qi to production in these fields is a very complex and broad subject, with many levels needing exploration. However it is a highly important aspect of applied qigong science. Research in these areas is also important for making applied qigong techniques more specific and practical. However, it requires cooperation and hard work by qigong practitioners and scientists.

Basic scientific research

In the former section, we discussed the use of external qi in various production fields. In this section, we introduce the use of external qi in basic scientific research. In the last few years we have carried out scientific research in the areas of macro-biology and micro-biology (at the cellular, molecular and even atomic levels).

Experimentation on cells:

- An experiment carried out by qigong master Bao Gui Wen and vice president of the Navy Hospital Feng Li Da showed that external qi can promote or inhibit reproduction of bacteria and viruses, or even kill them.
- Another experiment was carried out by Luo Ping and Su Dong Yue of the Zhineng Qigong Training Centre, together with Professors Li Mei, Qian Shu Sen, Yan Yi Zhao and Chen Xiang Yin from the Institute of Basic Medical Sciences (of the Chinese Academy of Medical Sciences) and Professor Duan Chong Gao of the Institute of Microcirculation. It showed that Zhineng Qigong external qi could promote or inhibit the reproduction of cancer cells, or even kill them and also could promote bioluminescence of neutrophile granulocytes.
- Wang Qin from the Biology Department of Lanzhou University researched whether external qi could help counter damage done to the sciatic nerve of white mice. Regeneration of the damaged nerve was two days faster in the experimental group than in the control group. The movement of proteins inside the nerve was higher in the experimental group at 6.01 mm a day, almost twice that of the control group at 3.27 mm a day.

- In an experiment carried out by Gao Jian Guo and Sun Li Zhi from the Institute of Endemic Diseases in Shanxi Province, external qi was shown to strengthen the vigour of blood cells. The blood cells were then cultivated for 24 hours in a culture medium containing oxide. Compared with the control group, there were clear antioxidant and anti-aging effects in the cells that had been sent qi.

Experiments on biomolecular structures have just begun. An experiment was carried out by Professors Zuo Ping Ping, Sui Ya Ping and Yu Chang Dong from the Chinese Academy of Medicine and Su Dong Yue from Huaxia Zhineng Qigong Centre. External qi clearly increased connections between synaptic membrane receptors of the nerve cells of the brain, in particular between the neuroreceptor 3H-QNB and the cerebral cortex. The experimental group showed up to 40% improvement over the control group; connections to the hippocampus improved by 38%. Sending external qi clearly increased connections between the receptors and ligands.

In an experiment at the first film factory of the China Lucky Film Corporation, Zhineng Qigong practitioners sent external qi to the molecular level and observed the influence on the ethanol infrared spectrum. The application was shown to increase the intensity of the absorption of infrared light and the intensity continued to increase for a further 60 minutes after external qi was sent, after which it started to reduce.

Recent studies underway also demonstrate that external qi has an effect on electricity and electromagnetic waves.

Develop intelligence through external qi

In the last few years teachers in some schools have organised a qi field to enhance teaching, bringing obvious improvements to student performance. Teacher Zhu Jia Ling used such a qi field with his physics class at Jiu Zhou Town Middle School in Hebei Province. There was good improvement in their physics level and the students' overall performance changed from being the lowest-achieving in the school to rank highest of the whole school.

The Yi She primary school of Yi Jin Zhen town, Han Dan City, was ranked fourth of ten schools in the district. The students learnt Zhineng Qigong and were taught in a qi field. In an examination one month later the school was ranked first in the district, including first in mathematics and Chinese language.

Students at Bajiao North Road primary school in Beijing began to practise Zhineng Qigong and their teachers organised a qi field in the classroom. They analysed changes in performance in one of the lower classes before and after using qigong. Before qigong practice their rates were excellent 28.2% and pass 84.6%, with an average score of 78%. After a period of qigong practice the rates changed to excellent 78% and pass 96%, with an average score of 90.7%.

External qi was sent to children with mental retardation (hypophrenia) at Pei Zhi School and Yi He Yuan Primary School in Beijing. After four months of treatment, tests showed varying degrees of improvement in the intelligence of 93% of the students.

Other

External qi can also be used in sport. It can help athletes overcome tiredness, calm their emotions and increase their strength. It can help artists improve their dexterity and skill. Combining consciousness and external qi can also be used for hypnosis, etc. There remain many areas not covered here.

Receiving information

Paranormal receiving abilities recognise objects through receiving paranormal information. It includes recognition of both known and unknown things, active searching for objects, etc. In qigong, generally speaking, it is usually more difficult to receive paranormal information than it is to send it. Currently, paranormal receiving is mainly used for diagnosis of disease. High-level receiving abilities and a high gongfu level are necessary to search unknown objects, especially inanimate objects. Although Zhineng Qigong currently does not focus much on receiving information, this ability should be strengthened in the long run.

Using paranormal abilities to diagnose disease is an important part of qigong medicine and will be discussed in Chapter Three. However, it should be pointed out that qigong diagnosis is the basic stage of paranormal receiving functions obtained through qigong practice. It is a foundation for further development. When receiving functions reach a higher level, people will be able to use yishi to sense one another, and to detect information. People at this level could carry out archaeological research, detect water sources, minerals, celestial bodies, human beings, or even seek lost items, solve crimes, make predictions and know the consciousness activity of others, etc.

Using paranormal abilities to build qigong science

Establishment of Zhineng Qigong applied science is an important step in the development of Zhineng Qigong. The blueprint of Zhineng Qigong has been made public, but we have only completed the foundation theory and the theory on which techniques are based. Applied theory of qigong science diagnosis and treatment is better developed, but other aspects of applied theory are still at an early stage. It will take time to build a systematic and complete applied theoretical system. To do this we need research that looks at all the ways paranormal abilities can be used. We need to summarise the results of this body of research so as to work out the laws for using paranormal abilities to greatest effect in different fields, and underpin this with robust theory. This is the only correct way to build Zhineng Qigong applied science.

Though the nature of qi is not yet well understood, we can still establish qigong science. All established subjects and science were developed in this way. For example, physics is an important subject in modern science. The theory of gravity is an important theory in physics and has been widely accepted. However, modern science has not yet uncovered the fundamental nature of gravity. Despite this, the laws that govern gravity have been described, and physics built upon that foundation is a specific application of those laws. The same is true of quantum mechanics. Physics hasn't clarified the fundamental nature of the scientific foundation on which it is based, yet has still been able to advance as a science. Similarly, even though qigong science cannot clarify the fundamental nature of qi, it also can build qigong science. (In fact, although qigong science has not yet fully described the nature of qi, much more is known about qi than modern science knows about the fundamental nature of gravity.)

Modern scientists may not share our opinion. Many consider it is first necessary to clearly define how external qi works on objects before building qigong science. Without this they contend it is only possible to build qigong science as phenomenology. However we do not agree with this, because phenomenological science is in fact not clearly different from true science. For example, can you tell whether quantum mechanics is *phenomenological* science or *true* science? Though many questions in the quantum field have not been clarified, no one says quantum mechanics is a phenomenological science. The reality of gravity and quantum particles can be proved by experimental evidence obtained from equipment. In a similar way, the reality of external qi can also be proved by its effect on objects. It is scientific bias to treat the questions dealt with in modern science and qigong using different standards.

When modern science researches the effect of external qi it can only partially record a particular phenomenon, the process by which external qi acts on objects. Current scientific recording techniques are utterly incapable of revealing the fundamental nature of qi. This is because modern science and qigong science differ greatly in their methodologies and theoretical foundation. For example, qigong external qi can heal broken bones, instantly remove tumours (atheroma, lipoma, fibroma, etc.). Modern scientific techniques can record fine details of these processes (at the cellular and molecular levels, and even at the level of atoms) but scientists still cannot understand the fundamental nature of external qi, This is because modern science holds that forces or energy cannot have such effects. So modern science has neither the concepts nor the techniques to research or demonstrate the essential nature of external qi.

How can modern scientific techniques discover the fundamental nature of external qi? Even in the future, when science develops further and machines are developed to show the features of external qi, it will probably still be impossible to demonstrate the nature of qi because the generation, sending and control of external qi will remain a mystery to modern science. On the other hand, all these things are basic

knowledge in qigong science. Paranormal abilities theory and hunyuan entirety theory have explained the fundamental nature of external qi, the generation, sending and control of it. But modern science, with its paradigm rooted in 'scientific evidence', does not yet accept these knowledge-based explanations.

In this situation, we should be undeterred and continue with a wide range of research in adherence with the fundamental principle of epistemology: *doing is the only way to prove the truth*. Such research will enable us to better discover the laws and principles relating to use of external qi and all kinds of paranormal abilities. Of course, this process will rely on advanced modern scientific techniques – the results of experiments cannot be analysed without the use of modern detection devices. Only when we make use of modern scientific techniques in repeated experiments can we discover the laws through successes and failures in our experiments. We can then further use those laws to guide research, then further refine the understanding of laws governing the use of external qi. Through repeated research – cognition – more research – re-cognition, people may be able to fully understand and use the laws of paranormal abilities. Knowledge obtained in this way is applied qigong science.

SECTION TWO: FULLY DEVELOP PARANORMAL ABILITIES

Full development of paranormal abilities has two aspects:

1. Fully develop the paranormal abilities of individuals at different life stages.
2. Popularise paranormal abilities. No individual can fully develop paranormal abilities without input from others. This means the foundation for paranormal abilities in an individual is the development of them in the general public. Each individual is a manifestation of the development of paranormal abilities more generally.

Fully develop the paranormal abilities of individuals

Hunyuan entirety theory states that each paranormal ability is a manifestation of the hunyuan entirety of the person displaying it. If the hunyuan entirety of humans can be fully strengthened, a range of paranormal abilities will emerge and human life will be much improved. This requires appropriate action at each stage of an individual's life.

Fertilisation stage

If parents have intercourse in a qigong state and a strong qi field, the genetic elements of paranormal abilities will be strengthened. Qigong information will especially benefit the hunyuan entirety of a newborn whose parents have, prior to

the pregnancy, practised 'lian ji zhu ji' (炼己筑基 practise a stable, aware true self and transform sexual essence into qi).

Embryotic stage (before closure of the neural tube)

The mother should learn about physiological and qi transformation features of an embryo so she can properly guide developmental changes. At the qi-opening stage of the embryo, the mother should lead qi to intensify the opening process and she should merge with a good qi field and information. At the stage the neural tube closes the mother should draw external qi into her body and into the embryo. If the mother's yishi goes into the embryo and leads qi to open and close during this stage, it will strengthen the ability of her baby to hunhua (混化 merge and transform) external and internal qi after birth. (Refer to Hunyuan Entirety Theory, embryo stage hunyuan qi.)

Foetal stage

During this stage the mother should often gather qi to the foetus. She should be aware of the foetus' hunyuan qi as an entirety – that the placenta, umbilical cord, foetal membrane and foetus are one entirety – and she should try to make that entirety qi abundant. From the seventh month the mother can have some consciousness communication with the foetus, repeatedly sending good information to the foetus. If the parents or mother have clear paranormal abilities they can use them with the foetus so that paranormal information can be developed as a foundation of the baby's reference framework.

Newborn and baby stage

The parents should pour qi (guan qi 贯气) to their newborn and send qi to improve the baby's life state. If the parents can maintain a qigong state in daily life, this will greatly influence the reference framework of their newborn.

At the infant stage, as the baby develops ordinary abilities, parents should guide it to develop paranormal abilities, such as seeing qi, doing La Qi, feeling qi, etc. When they are a little older, parents can also guide them to see objects without using their eyes, using their ears to read writing, as well as telling them paranormal abilities knowledge and information. Examples are to teach simple qigong movements, guide them to gather qi into their body instead of eating food, guide them to use their paranormal abilities to adjust their physical and mental health, etc.

Childhood stage

Parents should lead their children to use paranormal abilities during their childhood. Children can practise sightless recognition; after repeated training and

practice, most can develop sightless recognition abilities such as using their ears to read written words. The training principle is to progress from easy to difficult, from simple to complicated, from close to far, from large to micro, from open to hidden, even things hidden underground. Based on this training, they can then practise sensing the consciousness activity of others (yishi gan chuan 意识感传).

Parents should pay attention to the nutrition they provide their children. More importantly, parents should send qi to the child's entire body, especially to the head. Once children develop the paranormal ability of receiving information, the scope of their practice can be extended. Train them to move objects using yishi (ban yun) by practising with people who have that ability, by using language to guide them, or by a combination of both; combining the two will bring better results. If the parents themselves have paranormal abilities, they can frequently use them to build a paranormal abilities environment for their children. Showing how to do things is more effective than language because it will influence their reference framework naturally. This will prevent them developing only ordinary abilities and their reference framework becoming distorted and fixed.

Parents should teach their children about hunyuan ti to guide them to experience the relationship between physical matter and its surrounding qi. This will greatly promote combining innate paranormal abilities with qi and build a foundation for practising advanced ban yun and 'you wu xiang sheng' (有无相生 form and formless change into one another).

In middle and later childhood, children need to do more qigong practice to ensure their inner qi is plentiful. If conditions are suitable, they should train to improve and extend their paranormal abilities. For example, they may advance from general sightless recognition to micro-level recognition. They could be asked to look at objects using a microscope and again using paranormal abilities; repeated practice will bring success. Or children who have direct knowing abilities (gan zhi) should be asked to receive certain frequencies and types of electromagnetic waves, and then asked to use their paranormal abilities to distinguish between them; repeatedly doing this will bring success.

Teenage and adult stage

At this stage people should constantly practise qigong and paranormal abilities, and make an effort to learn the theories of Zhineng Qigong and paranormal abilities. After they develop paranormal abilities they should use them to improve their own life, as well as in a range of domains, in order to further improve their paranormal abilities through practice. Practitioners need to enhance their entirety connection with the natural world and draw in external hunyuan qi. At the same time practitioners need to deeply and precisely experience and observe

different levels of hunyuan qi. If they can experience yiyuanti's true state, they will have reached the level Zen Buddhists call enlightenment (ming xin jian xing 明心见性).

Practitioners can then develop further, to cultivate their paranormal abilities at the level of 'wu zhong sheng you' (无中生有 gather physical form from invisible qi). After the level of 'wu zhong sheng you', people can further practise 'you hua gui wu' (有化归无 change physical form into invisible qi). People able to do 'you hua gui wu' can practise changing between their visible form and invisible qi; this level is called 'chu shen ru hua' (出神入化).

In conclusion, the development of paranormal abilities requires guidance by others, except at the teenage and adult stage. After birth, each stage of an individual's life state is determined by hunhua between the individual and the surrounding environment. But the period from the fertilised egg to the foetal stage is decided by parental factors. This means the development of paranormal abilities in an individual is strongly related to the paranormal ability levels of the people around them. The greater and stronger the external paranormal ability information, the more readily that information is internalised into the reference framework of the newborn, leading to greater paranormal abilities being developed. In addition, each new generation provides the external circumstances for the following one. This means humans' paranormal abilities can continue to build in the population.

If teenagers and adults have not developed innate paranormal abilities they can still obtain them through qigong practice. Usually they will first need to strengthen and improve their ordinary abilities through qigong practice. The reference framework of ordinary people has not been influenced by paranormal information, therefore using paranormal abilities generally consumes a lot of shen and qi. That is why traditional qigong doesn't support using them. If a practitioner's ordinary abilities are inadequate, paranormal abilities they develop will be distorted.

Rules for developing paranormal abilities

Know the levels of paranormal ability

In Chapter One we described the levels of paranormal ability. In this chapter we have described the paranormal ability contents that should be developed at different ages. We now discuss from an individual perspective different levels in the process of developing paranormal abilities.

Development of qigong paranormal abilities

Through qigong practice, people can naturally develop different levels of paranormal abilities. Practitioners generally begin with sending external qi, and also practise

observing qi and doing La Qi during this period. Once competent at sending qi, their ability to sense qi will be strengthened. Some people start to develop tou shi abilities and even to diagnose disease from afar.

With this foundation, practitioners can practise gathering qi to create form or light. Subsequently they can practise sensing micro-level information or residual information, or sensing past and future information; then detecting consciousness information, moving objects using yishi, sensing yiyuanti and subtle hunyuan qi, and finally to practice of 'you wu xiang sheng' and 'chu shen ru hua' ('form and formless change into each other' and 'the human body changes between visible and invisible states').

However, at present Zhineng Qigong mainly focuses on widespread use of external qi. Based on this sending ability, one should properly develop direct knowing (gan zhi 感知) and see-through abilities (tou shi 透视).

Development of innate paranormal abilities

It is important to understand the development of innate paranormal abilities. This is because:

- The development of innate paranormal abilities requires assistance from adults to help and guide as appropriate for each different level.
- The development of innate paranormal abilities takes place in a clear sequence. The development of receiving and sending abilities occurs in sequence and subsequently each assists the other to improve. These abilities are linked to the formation and precision of the reference framework.

The sending and receiving level discussed here starts with the infant stage. This mainly creates a foundation for future development of paranormal abilities. The most important thing with this stage is to build more paranormal information in yiyuanti and make it part of the foundation of the reference framework. A good foundation at this stage will assist with future development of paranormal abilities. Because ordinary abilities dominate in human life, they also dominate in the reference framework of a newborn baby.

Ordinary abilities are developed during early childhood. Paranormal cognition should be developed at this time and should start with familiar objects. Once children are skilled at sightless recognition they can begin to practise ban yun (moving objects); it is better to begin with small objects. Children can also practise yishi communication (yishi chuan gan) because in early childhood the distortion of their reference framework is not strongly fixed and doesn't greatly distort hunyuan entirety information received through paranormal abilities. The boundaries between different kinds of paranormal abilities are not clearly formed, so many different abilities can be rapidly developed. But because children lack strong active

intention and willpower, their paranormal abilities are also not strong. At the same time, their reference framework has not yet developed precision so they are not able to receive micro-level information.

Cognition capabilities improve as a child matures, and their paranormal receiving and sending abilities can be further developed. Children can be trained in underground vision, long-distance sight and micro-level sight. Ban yun practice usually begins with yishi making an object move, to eventually being able to move objects in and out of a sealed container or making flowers bloom rapidly. Later on the child can be guided to search for residual information, information about the past and predictions of the future. Then ban yun practice can advance from small objects to larger ones and lighter objects to heavier. Better results will be obtained if the person guiding them can demonstrate the activity.

With paranormal abilities, the ability to receive information will not be affected by whether objects are near or far away, small or big, hidden or not. The ban yun of sending information abilities is also unaffected by whether objects are big or small, light or heavy, hidden or not. However habits from the ordinary reference framework will have some effect on paranormal abilities. During the process of developing paranormal abilities, practitioners should progress from easy to difficult, simple to complicated, close to far away, etc.

Use paranormal abilities in daily life

The purpose of developing children's innate paranormal abilities is to encourage the full capacities of human beings. This is important for overall development and improvement of human capabilities, with its purpose being to improve people's lives. This means people should use paranormal abilities in daily life. However, if children's paranormal abilities are made into a performance, it will become a task for them and will not only stop their development but may also negatively affect their physical and mental health. When people try to develop innate paranormal abilities, they should not see them as something unusual they dare not use, but should know such abilities are a natural function and are necessary for humans to develop to a better and more advanced stage. Parents should guide their children with using their abilities in daily life, which can improve their own lives and help others.

Combine yiyuanti and qi

Innate paranormal abilities work directly with yiyuanti. When people help children to develop and use them, they need to be guided to do their best to combine yishi with qi. Examples of this are to observe qi, observe the relationship between qi and objects, observe how qi opens out and closes back into the body, to practise gathering natural qi inside the body. They can also practise using hunyuan qi to

heal others. This will help them better combine yiyuanti and qi and will improve the hunyuan entirety level of their paranormal abilities and provide a foundation for the advanced abilities of 'you wu xiang sheng' (有无相生 form and formless change into each other) and 'chu shen ru hua' (出神入化 the human body changes between visible and invisible states).

Rationally understand paranormal abilities

Most people think of paranormal abilities as a mystery. Religious and superstitious thinking influenced qigong development throughout its thousands of years of history. In the past, masters only passed down knowledge of paranormal abilities directly from one person to another and did not record them in written form. Hunyuan entirety theory of Zhineng Qigong systematically explains paranormal abilities and brings a rational approach to what was a mystery. As people develop paranormal abilities, they must break the influence of old religious and superstitious thinking. Understanding hunyuan entirety theory is important, to break the distortions and fixations of the ordinary reference framework and assist paranormal abilities to reach a high level. Without this it is difficult for paranormal abilities to reach the level of 'you wu xiang sheng' and 'chu shen ru hua'.

Key points for developing paranormal abilities

- Strengthen daode (道德) education and help children establish a desire to aid others; strengthen and encourage the natural-social daode of infants and children.
- Optimise the overall body and mind qualities of people with paranormal abilities; encourage them to use natural hunyuan qi directly, such as drawing qi into the body, eating qi, etc.
- Improve their ordinary abilities and combine them with paranormal abilities, because the two types of intelligence support each other through yishi activity and the use of qi.
- Currently it is better not to develop ban yun (moving objects) abilities too much. It is necessary for a few people to develop them for scientific research. But it is more important to promote the use of external qi amongst the general public, to benefit humanity. On the one hand, the strength of the qi field of the general population is not adequate, which makes it difficult to develop ban yun. On the other hand, if people's moral level (daode) is not high enough and they develop ban yun abilities they may cause harm to others. For example, they may use their ban yun ability to steal things.

For this reason Zhineng Qigong supports comprehensive development of the use of external qi in various fields (health, agriculture, industry, etc) then at a

later date the development of the receiving aspect of paranormal abilities. When large numbers of people have the ability to detect a range of information, such as detecting information that a thief is using ban yun to steal things, then people's ban yun abilities can be further developed without creating social problems. At that point daode levels will also have improved and people with paranormal abilities will not carry out crimes even if they are not being monitored.

The value of widely developing and applying paranormal abilities

Achievements using paranormal abilities that are discussed in this book are only lower-level achievements; however they have already surprised the world. We predict that the full development and application of paranormal abilities will lead to great advances in human civilisation.

Qigong medicine

Qigong medicine is a new and singular medical system that applies qigong methods and hunyuan entirety theory to the field of medicine. It includes qigong physiology, pathology, diagnosis and treatment (treatment through qigong practice and external qi treatment). Paranormal techniques are its foundation, for qigong medicine cannot exist without use of paranormal abilities.

People increasingly accept qigong treatment and most people believe qigong is able to treat certain diseases. Some people think qigong medicine is a form of modern medicine and others that it is a branch of traditional Chinese medicine, not an independent medical system. In fact it is a system different from any other medicine. Renowned scientist Qian Xue Sen says qigong medicine is different from therapeutic medicine, preventive medicine and rehabilitation medicine. It is a fourth medicine that also improves human intelligence and develops potential abilities. Qian Xue Sen believes qigong is more than a medical method and he strongly promotes the positive development of qigong science.

Zhineng Qigong science sees qigong medicine as different from Western medicine and traditional Chinese medicine. Although Qian Xue Sen calls it the fourth medicine, it is fundamentally different from the previous three medicines. The former three medicines all rely on ordinary abilities. Each is only one aspect of human medical systems. Qigong medicine relies on paranormal abilities to improve people's life state on all human hunyuan entirety levels. For example, qigong medicine can be used as first medicine of choice for healing broken bones or instantly removing tumours, which modern medicine cannot do. It can be used for disease prevention, as sending external qi can rapidly and effectively prevent infection and improve various immune indices. It can also be used for rehabilitation, to return the body to a healthy state, and in addition it can develop

human health to a higher level and develop paranormal abilities.

Qigong medicine includes therapy, prevention and rehabilitation, and hence is at a higher level than any of them. Though qigong medicine has not been fully developed, its preliminary framework has been established and its effects have been demonstrated. The Zhineng Qigong healing centre has received and treated nearly 100,000 patients who could not be cured through Western medicine but had good results there. It has reduced the suffering of patients, brought them good health and avoided large medical expenses. We say qigong medicine will become the most advanced medical model in the world. We introduce further features of qigong medicine in the second part of this book.

Provide high-level techniques to improve human life

Provide techniques to advance the domestic economy

Qian Xue Sen has long had an interest in paranormal abilities and qigong science. He is very knowledgeable about qigong and considers it of high value. He has said qigong science techniques are of the highest order and should be studied by the Chinese Qigong Science Association. Qian stated this seven years ago, and since then Zhineng Qigong practitioners have carried out many experiments using paranormal abilities in a number of areas. The results confirm the high level of the techniques. If it is applied comprehensively in every area of our economy, it will rapidly improve. For example, if external qi is used in agriculture, production will increase by at least 5–10%. This increase would be astonishing.

Help the general public improve

People can improve their health and develop their intelligence through qigong practice or through a qi field organised using paranormal abilities. It has been shown that Zhineng Qigong can improve the intelligence and health of children, can delay aging, prolong life, etc. Promotion of qigong is the best way to improve intelligence. In addition, qigong practice can also improve the daode level of practitioners, thus further benefiting families and all of society. Low-level paranormal abilities can achieve these things; if we further develop paranormal abilities we build a good foundation for qigong life science, which will enable Chinese culture to benefit the world and change the future of humanity.

Paranormal abilities will change humans' way of life

Human life activity changes with development of paranormal abilities. When those abilities are more widely used, society will be raised to a paranormal abilities level. People's way of life, their way of thinking and the production model will all change. During this process people will not only change within themselves, relations between humans and the natural world will also change.

As the development and use of paranormal abilities progresses from a lower level to an advanced level, the effect on human life activity will similarly progress from simpler to complex, from incomplete to complete, from lower level to higher level.

Here, we briefly introduce the effects on human life activity of a change from the current to the next level of paranormal abilities.

Changes to the way of life

When qigong paranormal abilities reach the next level, people will be full of vigour, even not needing to sleep. People's metabolism will change. For example, some practitioners will cease eating (bi gu 辟谷) for several years, even over twenty years. Some people will know their body's inner life activities through nei shi (inner tou shi of oneself) and understand the laws of their own life activity. Some people will move objects only using yishi (ban yun). A practitioner who uses ban yun on their own body will be able to transport their body from one place to another. People at this level will require much less food, clothing and other necessities of life. Humans will achieve a state of freedom.

Changes to the production model

For a long time human production has been carried out on a number of complicated material levels. Examples are the processing of material products and production through chemical synthesis. These processes use a lot of energy (thermal energy, electricity and mechanical energy).

Metabolic processes of animals and plants in the natural world are also a process of synthesis, which takes place at the molecular level. Plants cannot use nitrogen, phosphorus and potassium as found in nature directly, only after chemical transformation (hua) takes place. Animals absorb protein, fat, glucose and starch through synthesis.

All production using ordinary intelligence follows the laws of the natural world. This means increases in production require more energy, materials and technological improvements. Production is based on a series of changes that each modify partial characteristics to achieve a finished product. A key point is to improve the basic materials used in the production process. Examples are to give plants synthesised protein from inorganic material, to give animals plants that contain amino acids in their protein, to give humans protein produced by animals and plants.

Paranormal abilities production and metabolic processes work with the entirety features of things. So with production improvements for complex materials, a key point is to move to lower-level materials in the process of production, to the point of direct use of original hunyuan qi. For example, we previously mentioned using paranormal abilities in all kinds of areas to make improvements so that these

processes are completed without using any kind of physical material. Fasting is another example that clearly shows the use of lower level material (lower than the level of protein, fat and sugar) to maintain human life activity. As mentioned before, when paranormal abilities lead to production improvements in various fields, those improvements are achieved without increased material input. People who don't need to eat use qi to maintain their life activities.

We can cite an experiment to understand these phenomena: normally the chemical reaction $2CO \leftrightarrow C+CO2$ can only take place under high temperatures, high pressure and a catalyst. However the reaction can happen under everyday temperatures or pressure with no need for a catalyst if external qi is sent using paranormal abilities. This shows that paranormal abilities use more subtle energy than temperature, pressure and a catalyser.

The external qi of paranormal abilities also can have an affect at the level of molecules and atoms. For example, paranormal abilities can be used to change the γ decay rate of americium. This was shown with an experiment done by the Physics Institute of the Chinese Academy of Science. According to modern science, the nuclear decay cycle of a radioactive substance is constant and cannot be changed by physical or chemical factors. However it can be changed by paranormal abilities. This shows that paranormal abilities use a special substance that is different from energy known to modern science. This special substance is hunyuan qi described by Zhineng Qigong science. As the level of paranormal abilities improves, the ability to directly use hunyuan qi will be strengthened and various current production patterns could be gradually replaced by direct use of hunyuan qi.

Changes to cognition processes and our way of thinking

Ordinary people know about the objective world by using two cognition patterns. In the first of these, the sensory organs receive partial information of objects, which yiyuanti integrates into a complete image and, after abstraction, obtains a final accurate cognition and thought result. In the second process, people obtain correct cognition and thinking through mathematical calculation. Generally, philosophy, literature, psychology and the social sciences require the former method, because people believe it fits with how humans think. The natural sciences require the second pattern, because people think it is rational and reliable. In fact each assists the other.

With ordinary thinking, human thinking processes always develop from sensory-emotional cognition to rational cognition. The cognition results of mathematics calculations seem not to follow this cognition process, but that is not the case. Even though mathematics relies on the use of logic, its mathematical symbols come through abstraction of sensory information. Following this abstraction, mathematical calculations mainly follow the second pattern and take place in the

second reflection space of yiyuanti. They are based on a true reflection of the laws of the objective world. Zhineng Qigong science says the two cognition patterns differ significantly, but both work on the partial information of objects. Sensorial cognition works on specific partial information of objects. Rational cognition works on the abstracted logical features of an object's parts. That is the only difference between them. Because both only work on the partial information of objects they cannot fully comprehend objects' strong entirety characteristics.

For example, to know a person you can only understand their internal consciousness state through observing their language and behaviour, not through logical calculation. However, human consciousness activity manifests on three levels. The first level is language and behaviour (the macroscopic level); the second is the movement of qi – open and close, gather and disperse, direction of flow (a finer level); the third is information movement (yiyuanti level). Using ordinary abilities we cannot understand human consciousness at the levels of qi and information, only at the first level of behaviour and language (where one can easily be misled by false appearances).

Using paranormal abilities we can directly know the activities of human qi and consciousness. Because qi and consciousness are tightly connected, people can know a person's qi state from their consciousness activity, and can also know changes in consciousness activity from the person's qi state. For example, immoral thoughts will make qi go downwards and change into jing (精 sexual hormones) and ethical thoughts will make qi go upwards to nourish consciousness, while greedy thoughts will cause qi to slow down and become blocked. Angry thoughts will make qi lash out chaotically. Arrogant thoughts will scatter shen and qi.

In conclusion, all changes in consciousness cause changes to qi. Even when consciousness activity alters, qi continues to be affected for a period of time. The duration of that period is proportional to the degree of consciousness activity. When paranormal receiving abilities develop to a certain level, people will be able to directly know others' consciousness activity, including past consciousness activity, through information contained in their qi. As people's paranormal abilities reach this level they will naturally stop doing and thinking about things that break the rules of life. People with paranormal abilities will avoid such behaviour because they will be aware of the negative effects it has on them. People without paranormal abilities will also control their bad thoughts and behaviour because others can be aware them. At that time, people's daode level will be much improved. Good causes, complete trust and great compassion will spread naturally, and humans will enter a new world. Eventually paranormal thinking – entirety thinking – will be fully developed and applied. At that time, the natural world and humans will become a harmonious entirety and human beings will gain true freedom.

Effects on science and philosophy

It is impossible for modern science and philosophy to explain the effects of paranormal abilities. How can people's tumours instantly disappear? How can broken bones be instantly healed? What kind of energy can alter the half-life of radioactive elements? What conditions can change the structure of nucleic acid over a short time period, etc? These incredible results will have a huge impact on modern science and philosophy, and we believe there will soon be a revolution at a cultural level. Qian Xue Sen said: "I believe that once qigong, traditional medicine and human paranormal abilities are combined, and themselves combine with modern scientific technology, truly great science will occur. This will lead to a scientific revolution. Or you can say this is a science revolution from the east-Asian world."

A scientific revolution

The renowned physiologist Pavlov stated:

"Science always develops together with methodological achievements. Each time methodology is improved we go forward one step, and our viewpoint broadens, and we begin to see things never encountered before."

The history of scientific development proves this. For example, the invention of optical microscopes enabled an object to be enlarged thousands of times and led human beings into the microscopic world. However, the invention of *electron* microscopes means an object can be enlarged 800,000 times so objects as small as 0.2 nanometers can be seen; even molecules can be clearly seen. The electron microscope has expanded our scale. Objects that previously could be known through logical deduction or inspiration can now be observed directly.

In conclusion, each advance in scientific methods leads to a better understanding of the natural world. In the same way, comprehensive use of paranormal methods will bring about an immense scientific revolution. Our scientific researchers have carried out many successful experiments in the physical, chemical and biological fields, the results of which cannot be explained using current scientific theory. In other words, the changes caused by paranormal abilities can be measured by modern scientific technology and methods, but these changes conflict with modern scientific theoretical thinking. This tension will become more disturbingly apparent as paranormal abilities are applied more widely and will eventually lead to a crisis in modern science. In the long run, paranormal abilities will be widely accepted and will create a new world. The theories of Zhineng Qigong science provide a preliminary explanation for this new era.

Enriched philosophy of dialectical materialism

The object of Zhineng Qigong science is human beings. Humans are both natural

and social creatures. Humans, human society and the natural world form a tightly connected entirety. Therefore Zhineng Qigong is a science about humans and the essence of qigong paranormal abilities is the use of humans' consciousness abilities. The achievement of paranormal abilities in many areas proves consciousness is a substance. This completely confirms that materialism is correct and negates idealism. The widespread use of paranormal abilities and knowledge of hunyuan entirety theory will enrich and improve understanding of many philosophical topics. Views on time and space, relationships between internal and external causes, relationships between form and content, causality – understanding of all these questions will be improved.

A new world of freedom

In the evolutionary process of cosmic space and human beings, the natural world and human beings change naturally. It appears as though societies follow the will of the people, but actually humans make use of the laws of the natural world. Change occurs gradually. It is caused and driven by the interactions of natural hunyuan qi. This natural random change is very slow and limited. So it took some billions of years of development for human beings to appear in the universe, and millions of years for human beings to build modern civilisation.

Though human beings today can produce and live in accord with their own wishes, they still cannot break away from the constraints of the natural world. This is because human beings only develop and use ordinary abilities. With the widespread development and use of paranormal abilities, the complete information and active character of yiyuanti will manifest its great power and be able to rapidly change the natural world as people desire. These change processes will happen very rapidly. This is a process that uses time/space entirety information to gather energy to then create physical matter. (We can only describe this information, energy and matter using ordinary abilities language, but at a high level of paranormal abilities the three exist as an inseparable hunyuan entirety state.) At that time, humans will be freed from societal constraints and from their dependence on the physical limitations of the natural world. Human beings will begin to consciously work with invisible natural hunyuan qi and will achieve a high-level free state.

Part Two – Zhineng Qigong Medicine

Zhineng Qigong medicine is a branch of applied Zhineng Qigong science. It is an entirely new medicine, independent of Western medicine and traditional Chinese medicine. Its foundation theory is hunyuan entirety theory and it has developed corresponding theories on physiology, pathology and treatment. (This is discussed under hunyuan medical theory in *Hunyuan Entirety Theory*.) The diagnosis and treatment theories of Zhineng Qigong are based on the use of paranormal abilities. An introduction to Zhineng Qigong diagnosis and treatment follows; these are the most important elements of Zhineng Qigong medicine. For better understanding of the diagnosis and treatment theories of Zhineng Qigong, we begin with an overall introduction to Zhineng Qigong medicine.

Although Western medicine, traditional Chinese medicine and Zhineng Qigong medicine all aim to improve human health, their methods and principles are quite different. These differences are discussed below.

Western Medicine

Western medicine includes cytology (study of cells), humoralism (study of body fluids), neurology (study of the nervous system), etc. Western medicine focuses on physical changes in the human body, therefore it mainly uses anatomical knowledge and empirical logic. This explains why Western medicine developed physical examination of patients, laboratory testing and the use of equipment, and why the focus is on understanding the causes of disease, whether physical, chemical or biological. Western medicine may prescribe different treatments according to the cause of disease or disease type, but its main purpose is to remove disease from the body. This approach to health applies to treatment, prevention and rehabilitation.

The advantages of Western medicine are:

- It is based on modern science and technology, so has objective and precise indices; results can be tested and replicated, and they are consequently readily accepted.
- It thoroughly and deeply investigates the structures of human and life activity processes, and thus provides treatment according to specific diseases. Its treatment can be widely applied.

Weaknesses of Western medicine are that it fails to address the full spectrum of human natural body functions and that it has not grasped the influence of human will upon them. It is therefore somewhat inflexible and in practice pays too much attention to the disease and not enough to the patients themselves, which may lead to impaired health even if a disease is cured.

Traditional Chinese Medicine

Traditional Chinese medicine is based on theories of the channels (jing luo 经络) of qi transformation (qi hua 气化) and of the unity of human life with the natural world (tian ren he yi 天人合一). Traditional Chinese medicine emphasises human zheng qi (正气 vitality that maintains good health) and the unity of life. It aims to cure disease and also make people healthier. In diagnosis, though it looks into the causes and location of disease, it pays more attention to clarifying the characteristics of illness based on the state of the patient's body functioning and their appearance. Doctors ask how the patient feels, take their pulses and observe their patient's complexion, tongue, expression, behaviour, etc. This comprehensive understanding of a patient's condition, along with the theory of the unity of and within all living things, are a unique combination that has only been developed in Chinese culture. In this theory based on the unity of matter, the human body is regarded as an entirety. Humans and society are regarded as an entirety, as are humans and the natural world.

In diagnosis and treatment, traditional Chinese medicine mainly focuses on qi, not on changes in the human body. This has the advantage that a disease is not dealt with in isolation, but by looking at the patient and the disease as an entirety. While Western medicine provides treatment based on each particular disease, Chinese traditional medicine provides treatment based on the patient's overall state. For example, flu, tracheitis, gastroenteritis and nephritis are regarded as different diseases with different causes, such as different viruses, germs, toxins, etc. But if patients with those different diseases have the same symptoms, doctors of Chinese medicine may prescribe them identical medication, and usually those patients will be cured. There is flexibility of choice with prescriptions. However, the diagnostic methods are less objective and precise, and diagnosis is more ambiguous and difficult to learn fully and in depth.

Zhineng Qigong Medicine

Zhineng Qigong medicine is a special medicine based on Zhineng Qigong science. It was developed in the late 1980s. Prior to this, qigong was included in traditional Chinese medicine. In fact, the theories relating to the channels and qi transformation (qi hua 气化) were all based on the qigong practices of ancient people.

Hunyuan entirety theory is the foundation of Zhineng Qigong science. It combines traditional qigong theory, modern science, philosophy and medicine. It develops the entirety theory of jing (精) qi (气) and shen (神) and the entirety theory of tian ren he yi (天人合一). It is the foundation of qigong medicine. According to hunyuan entirety theory, jing, qi and shen are all forms of human hun yuan qi (混元气). All human life activity is a hun hua (混化) process of human hunyuan qi and external hunyuan qi. Human consciousness activity can control this process to some extent.

Disease develops when something goes wrong with the hunhua process. Qigong treatment adjusts an abnormal hunhua process back to normal.

Zhineng Qigong medicine aims to strengthen human functions. When human qi transformation functions are sufficiently strong, all external substances can be transformed into healthy human hunyuan qi. This is why Zhineng Qigong medicine does not focus on the characteristics of a disease, nor require a precise examination of the patient, but focuses on adjusting their qi.

Furthermore, hunyuan entirety theory of Zhineng Qigong science provides a high-level explanation of the laws governing human life activities and the natural environment. This theory should be used to guide the study of qigong medicine and the use of paranormal abilities within it. It is very different from traditional Chinese medicine and traditional qigong theories.

Zhineng Qigong medicine works to balance and strengthen the patient's functions, reducing excessive functions and improving weak ones. The same treatment method can decrease blood pressure in someone with hypertension but increase blood pressure with hypotention. Its advantage is that it benefits the whole body. For example, one treatment regime can heal several different diseases a person suffers from. Qigong practice can treat disease, improve health and even develop potential paranormal abilities. Therefore Zhineng Qigong medicine does not focus much on diagnosis because the same treatment will be used for a variety of diseases.

The content of Zhineng Qigong medicine has two aspects. The first is the basic theories, such as qigong physiology, qigong psychology, qigong pathology, etc. The second is techniques and applications, such as qigong diagnosis and qigong treatment. While the basic theories were introduced in *Hunyuan Entirety Theory*, further research is needed to build specific content in different areas, for example in diagnosis. However, Zhineng Qigong medicine is guided by hunyuan entirety theory and its focus is the entirety; if a person has paranormal abilities it doesn't seem necessary to understand specific details of diseases. Because Zhineng Qigong diagnosis can directly detect the diseased state and can directly use healing techniques to change the disease state and effect a cure, the second part of this book only discusses Zhineng Qigong diagnosis and treatment.

Chapter Three

Zhineng Qigong Diagnosis

Zhineng Qigong diagnosis describes the methods, principles, techniques and laws of diagnosis using paranormal abilities.

SECTION ONE: ZHINENG QIGONG DIAGNOSIS

Definition and particularities of Zhineng Qigong diagnosis

Zhineng Qigong diagnosis is based on being able to receive information through paranormal abilities so as to diagnose disease. (These abilities may be innate or be obtained through qigong practice.) This diagnosis method differs from those of traditional Chinese medicine and Western medicine. This book describes the methods and mechanisms of qigong diagnosis based on hunyuan entirety theory.

The use of Zhineng Qigong paranormal abilities in different fields builds an applied knowledge system for Zhineng Qigong science. It should be noted that qigong diagnosis is not limited to Zhineng Qigong practitioners, as anyone who receives information through paranormal abilities can carry out this form of diagnosis. Records of qigong diagnosis can be found from as long as 2000 years ago. It has a long history but was not widespread.

In general medicine, diagnosis forms the basis upon which an appropriate treatment is decided. In other words, diagnosis determines the treatment. Because Zhineng Qigong treatment does not need to know the details of the disease, diagnosis is less important. In contrast, Western medicine focuses strongly on the location and classification of diseases, and on their possible causes. In traditional Chinese medicine, the focus is disease characteristics, such as yin-yang, exterior-interior, cold-heat, deficiency-excess, etc.

Classification of Zhineng Qigong diagnosis

Tou shi diagnosis

Tou shi (透视 see-through) diagnosis is when a qigong master observes a patient's body, looking for disease in the different layers. It is not like an x-ray. Using paranormal abilities, the entirety information of the person is received and then reflected in yiyuanti. This entirety information combines with a visual image to emerge in yiyuanti and form something similar to a visual representation. It is not

a true see-through ability but we retain that term because it is commonly used. Tou shi can be done with the eyes open or closed.

Tou shi with eyes open

The practitioner observes a patient with their eyes to detect illness. Since human sight is only sensitive to visible light waves, how can a practitioner see through the human body? According to hunyuan entirety theory, any part of an object's entirety contains the overall entirety features of that object. In other words, any part contains the overall information of the object. Therefore the optical features of an object should also contain the entirety features of its hunyuan qi.

The important role played by optical information in the course of human life activity leads to its amplification and dominance in yiyuanti and the brain nerve cells. This leads to impressions formed from partial features of objects. (These impressions based on partial information cause distortions and fixations that become embedded in yiyuanti.) In fact each sensory organ has the ability to receive complete information, i.e. paranormal information, but information received by a sensory organ is generally limited and strengthened by the organ's usual function. This dominant reaction can be controlled with practice. Once yiyuanti's fixations have been broken, hunyuan entirety information received through the eyes can be fully reflected in yiyuanti and a practitioner can sense disease within the body.

According to hunyuan entirety theory, all objects are a hunyuan ti (混元体) composed of physical matter and invisible hunyuan qi. Some tou shi diagnoses take place on the qi level, some at the level of physical form and some at both levels. Most adults find it easier to do tou shi at the qi level because the form level requires them to combine received hunyuan entirety information with partial visual information to form a specific image of the object.

Tou shi with eyes closed

For this diagnosis, the eyes are closed and paranormal information is received through tianmu (天目 the third eye, located between the eyebrows) to form a visual image showing the disease. How is this visual image formed after tianmu receives paranormal information? Paranormal information is the entirety information of an object but it can be changed into a form related to a particular sensory organ. In that case the information received in yiyuanti will be in a form related to whichever sensory organ/s may be involved. The most basic and frequently used method to recognise objects is through vision. So when paranormal information enters yiyuanti, it is usually received there as spatial images that show its entirety features. More importantly, the paranormal information enters yiyuanti through tianmu energy point. This process brings about a visual reaction and as a result an image is formed. This can be evidenced by the fact that a qigong master who receives paranormal information through tianmen (天门 Heavenly Gate) usually does not experience a visual image.

An advantage of tou shi is that the qigong master can see a specific image of the disease and can more readily trust their diagnosis. Disadvantages of tou shi are that it consumes shen and qi, and that sometimes there may be misdiagnosis due to the influence of self-suggestion.

Gan ying diagnosis

Gan ying (感应 sensory reaction) diagnosis is when a practitioner knows a patient's illness through their own reactions in corresponding body parts.

Sensory reaction diagnosis through corresponding body parts
In this diagnosis, the practitioner knows a patient's disease through a reaction on the surface of their corresponding body part.

According to hunyuan entirety theory, the hunyuan qi field that surrounds every object contains the entirety features of that object. When a person becomes ill, the diseased area is also surrounded by its hunyuan qi, which contains the information of their disease. A practitioner working with a patient will experience disease information at the corresponding location, through pain, tingling, cold, heat, aching, etc. (Some advanced qigong practitioners have these reactions just by coming close to a patient). Diseased hunyuan qi has not penetrated the practitioner, so what causes the similar uncomfortable feeling in their body? It's because the qi field of the practitioner merges with the qi field of the patient. Because the practitioner's yiyuanti is tightly merged with their bodily hunyuan qi, their yiyuanti experiences the disease information contained in the patient's qi field.

Hunyuan qi contains complete information, such as location, characteristics, etc. When yiyuanti detects diseased hunyuan qi information, it can make a preliminary judgment based on the location and features of the illness. For example, when a patient has a problem with their left knee, the practitioner may feel pain in their right knee. This phenomenon occurs because in their experience using ordinary abilities, people only feel what comes from their own sensory nerves and cannot sense what others feel. When information of a disease is received through paranormal abilities and a judgment is made, that dominant cognition pattern is activated and the information is mistakenly identified as coming from disease in one's own body, so the practitioner feels pain in their knee. One reason practitioners feel the problem in their corresponding body parts and not in other places is because the qi of the corresponding parts is similar. Another reason is that the dominant reference framework modifies the entirety information received by yiyuanti.

Sensory reaction diagnosis through corresponding inner observations
Practitioners with paranormal abilities who see inside their own body can use this as a kind of diagnosis. The practitioner's yishi receives a patient's hunyuan entirety information and connects it with the inner state of their own body. Then the

practitioner can observe and scan inside their body to detect the patient's illness. This method is actually a combination of direct knowing (gan zhi 感知) and see through (tou shi 透视) abilities. People use this method because they are used to observing their own inner state and because their master taught them this way of receiving hunyuan entirety information. The method consumes less qi than tou shi and provides more specific and clear information about a disease than using gan zhi on its own.

Gan zhi diagnosis

With gan zhi (感知 direct knowing) diagnosis, a practitioner's yiyuanti receives the hunyuan entirety information of a patient and directly reflects the result in the 'second reflection space' of yiyuanti. For example, the patient has liver disease and the practitioner knows this directly. In direct knowing diagnosis, the shape and location of the illness do not appear as images but a detailed diagnosis can be obtained, such as how big a tumour is in the liver. Practitioners new to gan zhi usually receive general, rough information. With development of their qigong level, their gan zhi will become more and more detailed.

When paranormal abilities receive hunyuan entirety information, why does this sometimes manifest as an abstract concept? This is a very profound question. According to hunyuan entirety theory, hunyuan entirety information is a complete inseparable hunyuan qi state, with neither images nor concepts or words. It is only experienced when yiyuanti reflects the true entirety of things, in what is called the 'third reflection space' or the true-thinking space. However this true-thinking space can function only after a person goes beyond the distorted and fixed reference framework. For most people, though their paranormal abilities can receive hunyuan entirety information, that information still has to emerge through yiyuanti's distorted and fixed reference framework. It may emerge through the 'first reflection space' to manifest as an image or sound. Or it may emerge through the 'second reflection space' to manifest as a concept. In other words, independent and complete hunyuan qi information is processed through a person's fixed reference framework.

Direct knowing is the most fundamental of the various paranormal diagnoses. All other paranormal diagnoses are just the application of direct knowing in distorted forms. Direct knowing diagnosis can be carried out solely through consciousness. It can also be done using some part of the body to feel qi, such as using the hands to scan someone's body and feel qi differences in it.

How does hunyuan entirety information break through the human hunyuan qi barrier and enter yiyuanti?

- Through opening tianmen (天门 Heavenly Gate) to make a pathway for entirety information.

- Yiyuanti tightly combines with the body's hunyuan qi and thus yiyuanti permeates beyond bodily hunyuan qi and combines with the hunyuan entirety information of external objects.

The advantage of direct knowing diagnosis is that yiyuanti does not present an image but delivers the knowledge directly; therefore it is easier to practise and does not consume much shen and qi. Its disadvantage is that the practitioner is less confident of their conclusions and judgment, because the conclusion appears in yiyuanti directly and the practitioner may not be sure whether it is a subjective conclusion or a conclusion coming from direct knowing. A practitioner can only grasp the rules of this technique through repeated use of it.

Distance diagnosis

Distance diagnosis is a variant of the three preceding ways of diagnosing. In other words, all three methods can be applied to distance diagnosis. After a qigong master is skilled at the above diagnostic techniques, the distance between the practitioner and the patient can be gradually increased from tens of metres to hundreds of metres, hundreds of kilometres, thousands of kilometres... and information can still be received. Generally speaking, if a practitioner can detect disease without facing the patient, the distance between the practitioner and patient makes no difference for diagnosing illness.

Conditions required for qigong diagnosis

In qigong diagnosis, the practitioner diagnoses a patient's illness through receiving hunyuan entirety information. But if we analyse the whole process, it is not just simple receiving: the process requires yiyuanti to scan the patient's body and then draw back the information and use their reference framework to make sense of it. Hunyuan entirety information impacts on yiyuanti much less than ordinary information does, which means that certain conditions are required to effectively capture hunyuan entirety information.

Sufficient qi

If inner qi is abundant (especially qi that nourishes yiyuanti) yiyuanti will naturally send qi to the patient when scanning them. (This is why people can heal at the same time as they diagnose illness.) The patient's strengthened qi is more easily reflected in yiyuanti. In addition, when yiyuanti qi is abundant, it can add qi to the information it captures and strengthen that information so it can be detected more readily.

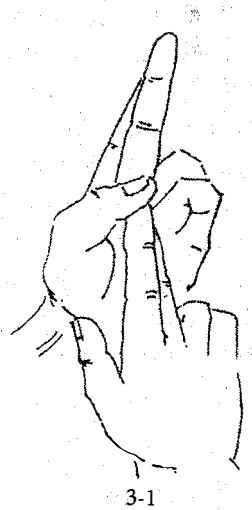
If a person's internal qi is sufficiently abundant to nourish all layers of the body, it will be natural and easy to use paranormal abilities. However, current practitioners

have still not achieved this high-level gongfu state, so to do qigong diagnosis they still need to mobilise qi to yiyuanti to enable paranormal abilities. One element of doing this is for practitioners to consume less qi; another element is to gather qi inside to nourish yishi. In Zhineng Qigong, practitioners combine internal and external qi to build sufficient qi, especially to make yiyuanti qi abundant so there is no need to mobilise the body's own qi. Directly gathering original hunyuan qi (混元气) to nourish yiyuanti is a simple, direct and high-level method.

Method to make yiyuanti qi abundant

Sit, lie down or stand. Think the far centre of the galaxy, very far, experience à xu wu (虚无 empty but not empty) state which is difficult to describe. When you feel this state, silently say "yin tian he jing qi ju wo kun lun", which means guide jing qi (精气 very pure and fine qi) from the galaxy into my body. Say "yin" by switching from the first tone [high ¯] to the third tone [falling then rising ˇ]. Kunlun (昆仑) is an energy point 1½ cun beneath baihui; when saying the nine words a practitioner can feel a slight vibration in kunlun. Combine this feeling with the xu wu state, and gather qi into kunlun. This is a very effective way to gather qi. Practitioners can do this when lying in bed before going to sleep.

If a practitioner uses this method of gathering qi in a sitting or standing posture, they can make the Tian Jian Mudra: bend the fourth and fifth fingers of the right hand into the centre of the palm, the fourth fingertip touching laogong energy point; place the index fingertip on the middle of the middle finger nail. Do the same with the left hand. Then press the index and middle fingers of the right hand on the nails of the fourth and fifth fingers of the left hand, and press the thumb of the right hand on daling energy point (大陵穴 the midpoint of the crease on the inner wrist) on the left hand. (Fig. 3-1) Press the left thumb on the nails of the index and middle fingers of the right hand.



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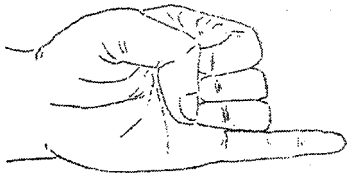
In the old days people believed that the galaxy is innate pure qi, it generates water and consequently generates everything.

Focus yishi

A basic requirement for carrying out qigong diagnosis is to have sufficient qi. Practitioners also need to focus yishi during the diagnostic process. Yishi must be more focused than with general qigong practice. Only when yishi is very attentive can qi be adequately gathered at yiyuanti, so it can effectively scan objects and rapidly obtain accurate information.

Method to make yishi focused

Stand or sit upright. Form Kidney Water Mudras: cover the nails of your index, middle and fourth fingers with your thumbs and straighten your little fingers. (Fig. 3-2) The fingertips of the two little fingers touch each other, the centres of the palms face upwards. Raise up the centreline in front of your body to huagai energy point, then turn your palms inwards and continue lifting to shangen energy point, midway between the centre of the inside corners of the eyes and yintang energy point. (Fig. 3-3) Lightly press shangen three times with the tips of the little fingers then leave on shangen; lower the arms so the outsides of the little fingers touch. (Fig. 3-4) Then separate the little fingers and move them along the eyelids to tongziliao energy



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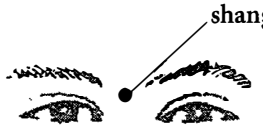
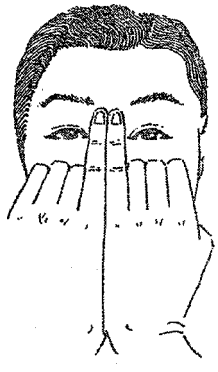


3-3

points, in the soft hollows by the outer corners of the eyes. (Fig. 3-5) At this point your eyes cannot see your little fingers with your peripheral vision. Then draw your little fingers forward until you can see them completely with your peripheral vision. Now bring your fingers together to the centreline, the little fingertips connected at shangen, and place your hands lightly on your face. As you close your fingers to meet at the centreline, look at your little fingers attentively. You may find they slowly superimpose on each other as they close together, and finally you see them as a line at the upper part and a cone at the lower part. (Fig. 3-6) Combine consciousness and sight to look attentively at the line and the tip of the cone for about five minutes. Then separate your little fingers along your eyelids, lightly press tongziliao energy points, erect your little fingers and place your hands on your face. Follow



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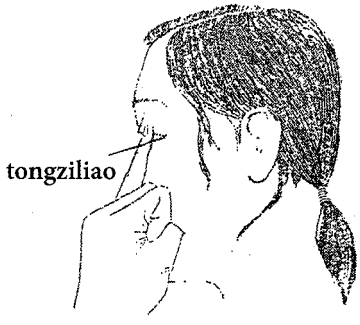

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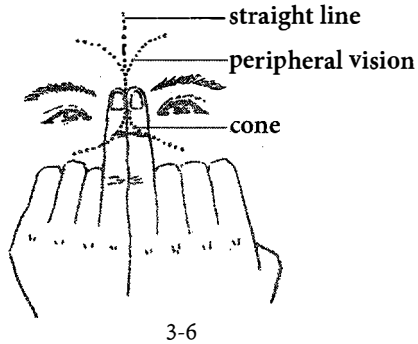


3-6

the movement of your little fingers with your peripheral vision, then attentively observe them as they lightly press tongziliao for 1–3 minutes. Then move your little fingers towards the centre line again. Repeat the sequence three to five times.

Pure and quiet heart

A pure and quiet heart is another requirement for the development and use of paranormal abilities and for qigong diagnosis. When a practitioner thinks nothing and has no thoughts, this state is close to the calm natural state of yiyuanti, meaning external information can easily be reflected and known.

Practice method for a pure and calm heart
Stand, sit or lie in a comfortable posture. Silently say "xu yin" (虚音). At first only you yourself can hear the sounds as you make the correct movements of your mouth, tongue, etc. After a while, only recite "xu yin" silently as you think the sounds xu yin in your mind, and don't move your mouth any more. Then experience the special xu wu (虚无 empty but not empty) consciousness state that comes from recalling the sounds xu yin.

Merge inner and external qi

The previous three methods build an internal foundation for doing qigong diagnosis. They can make inner qi abundant, shen calm and yishi focused, but those conditions alone are insufficient to develop paranormal abilities well. Development of paranormal abilities also requires one to break through the blockage of bodily hunyuan qi so entirety information of objects can enter yiyuanti without obstacles. Without doing this, a focus on the stillness of consciousness may lead to a wan kong state (顽空 empty but lacking awareness, like a block of wood) and if yishi stays fixed inside, this also can lead to qi not flowing well.

Once qi is abundant, yishi focused and shen calm, you then need to open the blockage of your own body's hunyuan qi and merge your shen, yishi and qi with the natural world to create conditions for better receiving original hunyuan qi and information from objects.

How to merge internal qi and external qi? The key point is to relax shen and xing (形 body). For shen relaxation, practise according to the principle of 'wu wang wu zhu' (勿忘勿助 don't forget but don't push; i.e. maintain a light awareness), 'si shou fei shou' (似守非守 observe but don't observe, meaning be in a constantly aware state with no strong intention of observation). For xing relaxation, relax the skin, muscles and bones step by step, and relax the organs, channels and energy points. The relaxation of body structures can make qi and blood flow well; relaxation of channels and energy points is good for two-way flow of internal qi and external qi.

Some methods for merging internal and external qi:

Hunyuan relaxation method
In this method a practitioner uses yishi to relax their organs and body parts to make yishi merge with body hunyuan.

Sit, stand or lie down in a comfortable posture. Once the mind is pure and calm, silently say " xu yin", think 'relax tianmen', relax the skin of the head, relax yintang, relax the eyes, relax the face, relax the ears, relax the nose, relax mouth and tongue, relax the neck, relax the shoulders, relax the chest and back, relax the lungs, relax the heart and its blood vessels, relax the diaphragm, relax stomach and pancreas, relax liver and gall bladder, relax the kidneys, relax the intestines, relax the bladder, relax the reproductive organs, lift huiyin slightly, close urethra and anus, relax the upper limbs, relax the centres of the palms, relax the lower limbs, relax the centres of the feet, relax every joint in the whole body, open all the pores of the whole body.

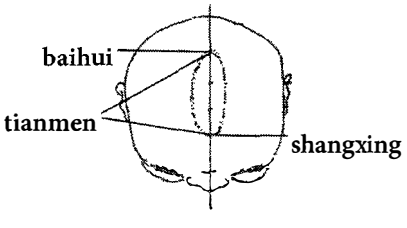
Go through the above process in sequence, yishi giving relaxation instructions and carefully sensing the relaxed place.

Relax and open energy points
The relaxation of energy points is to better open them and enhance two-way flow of internal and external qi. This helps improve yishi's ability to guide qi and helps yiyuanti better merge with bodily hunyuan qi.

Some groups of energy points and their practice follow:

1. Heaven, Earth and Human Gates (Figs. 3-7, 3-8, 3-9)

Heavenly Gate is tianmen. Earth Gate is yongquan, at the centres of the feet with a diameter of about 3 cm. Human Gate is laogong, at the centres of the palms with a diameter of about 2 cm.



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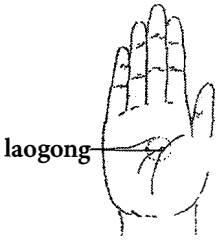

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2. Thirteen gates

The thirteen gates are tianmen, huiyin, yuzhen, shenzhu, mingmen, yintang, a point between tanzhong and yutang, duqi, dabao (2), jingmen (2), hunyuanqiao. (See also *The Methods of Zhineng Qigong Science*, p. 36).

Close, contract and lift huiyin upward.

Open tianmen: use the tips of the middle fingers to press on the midline where the hollow of tianmen is widest, vibrate as you press, at the same time say "e-er" with your tongue lightly touching the upper palate, then let your middle fingertips just touch there gently. Some can feel throbbing there, some will feel a gap appear or the hollow become bigger or deeper; these are signs of tianmen opening.

Practise the following energy points in the same way, one by one, beginning with yintang:

Relax yintang. Think a 1cm diameter qi ball with the centre on the skin of yintang, half inside and half outside the body. Feel the qi ball follow your breathing to open and close. When you breathe out, from the centre of the ball expand in all directions; when you breathe in, gather qi to the centre of the ball; do this three times in all.

Repeat with each of the following energy points – yuzhen; tanzhong; shenzhu; duqi; mingmen.

Relax and open hunyuanqiao. When you exhale, expand hunyuanqiao to connect with baihui, laogong and yongquan. When you inhale, draw qi from baihui, laogong and yongquan to hunyuanqiao.

One by one, open left jingmen, right jingmen, left dabao then right dabao, the same as with yintang. Then press your middle fingers on dabao and think a layer of qi under the whole body's skin. When you breathe out this qi expands outwards; when you breath in this qi is drawn inwards.

3. Nine orifices and thirteen gates

The nine orifices and thirteen gates are tianmen, tianmu, the eyes, ears, tip of the nose, base of the nose, mouth, duqi, anus, urethral orifice, huiyin.

Contract and close the anus, urethral orifice and huiyin. Open the other points and orifices. As you breathe out, imagine internal qi spreading out to 50–200 cm from the body. As you inhale, imagine qi going inside from where it spread during exhalation. During this process only tianmen qi moves vertically, while qi from the other points moves horizontally.

Advantages and disadvantages of qigong diagnosis

Advantages of qigong diagnosis are that it is convenient, easy, economical and does not require any equipment. In addition, examination is rapid and does not harm patients in any way; indeed the examination will bring them some healing benefits. Qigong diagnosis can detect both physical and functional problems, and can readily examine different layers and parts of the body, which is not

possible with other medical systems. It seems an ideal diagnostic technique but it has its own particular disadvantages. Qigong diagnosis can easily be influenced by consciousness and qi. Qigong diagnosis can only be carried out when the practitioner's consciousness can penetrate the patient's hunyuan qi barrier. Even then, resistance from the consciousness of the patient or of others can have an influence and create diagnostic errors.

Consequently, the precision of qigong diagnosis is affected by the practitioner's abilities, and also by the patient's physical and mental state. In general, a physically weak patient can be examined more easily, while it will be more difficult with a physically robust patient; a patient with weak willpower can be examined more easily while a patient with strong willpower and fixed thought patterns is more difficult to examine. It is easy to examine a cooperative patient and more difficult to examine someone with a negative attitude.

Experiments show that paranormal abilities can penetrate all kinds of matter (including iron and steel) and detect objects sealed inside. Why can ordinary human consciousness influence qigong diagnosis? It is because paranormal abilities used in qigong diagnosis are also a kind of consciousness activity, though very different from the consciousness activity of ordinary abilities. Because both of them are the content and movement of yiyuanti, conflicting consciousness between practitioner and patient can create a barrier in yiyuanti that can impact on the paranormal ability to detect disease. Other forms of matter at a lower level than consciousness have their own characteristics and laws of movement; they cannot form a barrier and influence paranormal abilities.

Correct approach to qigong diagnosis

Qigong diagnosis is the use of paranormal abilities to detect disease. Many people don't believe in them because modern science cannot explain them. We think these people will change their opinion with the widespread development and use of paranormal abilities. A major problem is that some think of qigong as an esoteric mystery that cannot be grasped by the majority of people, and some think that qigong diagnostic abilities are all that is required. These views are clearly incorrect. In developing qigong science we must approach qigong diagnosis the right way.

Qigong diagnosis is a preparation for qigong treatment. It's one way to diagnose illness, to be seen in the same way as Western and traditional Chinese medical diagnoses. Zhineng Qigong can treat illness without there being any diagnosis, so qigong diagnosis is not especially important for Zhineng Qigong treatment. In addition, qigong diagnosis consumes shen and qi and so it impacts on the practitioner's improvement. Modern medicine can usually diagnose as well as qigong can, so it's not necessary to consume shen and qi in making a qigong

diagnosis. But this doesn't mean we are opposed to qigong diagnosis.

Paranormal abilities work at different levels. Qigong diagnosis is at the lowest level of paranormal receiving abilities. Qigong diagnosis provides qigong practitioners with an opportunity to practise and improve their paranormal abilities. It should not be a way of showing off one's abilities to others. One's level of paranormal abilities can only improve through hard and diligent practice.

The time needed to acquire qigong diagnostic abilities is different for each person. Qigong practitioners should not set themselves a time frame for achieving their goal, as this will only delay their progress.

Qigong diagnosis consumes a practitioner's shen and qi and does not benefit them. Therefore they should limit their use of it, as well as strengthening their qigong practice, to better gather qi and nourish themself. If they diagnose too often and fail to maintain qi, their mind will become distracted and unstable, and self-control weaker, and they may even develop mental disorders. People who show off their paranormal abilities are especially affected, and usually regress or develop mental problems. Some people think they can correctly diagnose patients' illness. Others will believe them and learn qigong. This is impractical thinking, because qigong diagnosis is unstable at a lower gongfu level and its accuracy can be variable, depending on the practitioner's and the patient's state.

Even if you can always diagnose accurately, you still cannot change some people's attitude to qigong. For example, although some scientists and people with paranormal abilities collaborated to properly and successfully carry out scientific experiments that were described in scientific reports, scientists not involved in the experiments still didn't believe them and ridiculed those involved. For this reason, for many years I have always encouraged people to teach qigong, spread qigong, especially to promote qigong healing, and use qigong in many different fields to benefit society. The general public will only accept qigong science once the benefits of qigong are widely evident in society.

SECTION TWO: THE PRACTICE OF QIGONG DIAGNOSIS

Tou shi diagnosis and its practice

Qigong tou shi (see through) diagnosis is the process whereby a qigong practitioner combines their consciousness with their patient's information, then strengthens it and draws it back. According to Zhineng Qigong principles, tou shi receiving information is a process in which yishi's intention guides yiyuanti to search for an object; then at the moment it finds the object yiyuanti will naturally interact with it and strengthen its information, then draw that information back so the illness is diagnosed.

Tou shi includes the following three levels:

1. A practitioner at the highest tou shi level can see the details of the organs, including their shape and colour. It is like looking at a 3D CT scan, with all layers of the inner organs penetrated and clearly visible. The difference is that the whole process is controlled by the practitioner's consciousness and they are able to know every detail of each part and layer. When a patient is in front of a practitioner, they can see the state of each organ absolutely clearly. Initially the outline will be seen, then the state of each layer in detail, as chosen by yishi. Every layer can be clearly seen. For example, yishi can enter the liver and see the details inside it, or go into a blood vessel and see the state of the inner walls. All this is guided by consciousness. The practitioner must not think: "I want to cut a part off or pull that bit down to have a look" as this will cause serious problems or even an accident. Tou shi can be used to observe the inner organs like watching colour TV.
2. The level below is like watching a black and white television. The practitioner can see the shape of different parts of the organs. For example, they can see the heart, liver, lungs, etc and can see those organs as a little bright and maybe a little coloured, but the actual colour is not clear.
3. At the lowest level, only an unclear qi form is seen, with the shape just a hazy qi state.

How does tou shi detect disease? At the first two tou shi levels, detailed information can be observed directly. (A practitioner with Western medical knowledge will recognise the disease more easily.) The third level is seeing qi. The practitioner can see the qi is different from elsewhere and may feel uncomfortable or feel the qi as dirty, which indicate there is disease. The practitioner will not have a dirty feeling when observing healthy qi, although the transparency of the qi of the various parts of the body differs.

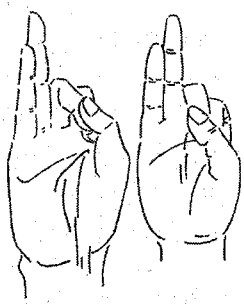
Tou shi methods

Practitioners usually need to open tianmu to obtain tou shi abilities. Tianmu is located between the eyebrows, where there is a sunken groove about 2–3 cm long that you can feel with your finger. During the foetal development stage, the two forehead bones slowly knit together, with the amount of information passing though tianmu decreasing and its functions concealed. People can reopen tianmu though qigong practice and thus reinstate its functions. Ways to open it include pushing out from inside and breaking in to open from outside. The details follow.

Push out from inside to open tianmu

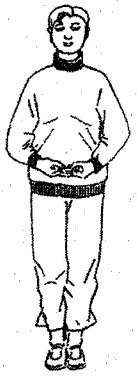
Sit quietly on a chair or in the lotus posture. Clear away any distracting thoughts, yishi aware of lower dantian. When dantian qi is abundant, guide it towards the

centre of the brain (called liu zhu gong in traditional qigong). To do this, form a special mudra with your hands: your thumb naturally straight, place tip of index finger at the base of the thumb to form a circle; place middle finger at base of index finger nail; then press thumb on the index and middle fingers; straighten fourth and little finger (Fig. 3-10). Do this with both hands. Overlap your hands with tips of the thumbs nearly touching in front of duqi. Men place their left hand on their right hand; women place their right hand on their left hand. (Fig. 3-11)



3-10

Sit quietly until clear of all distracting thoughts. Raise your hands, with qi following up inside your body, to your chest. Separate your hands then continue to yintang. As you raise your hands, guide inner qi up to liu zhu gong. Place your thumbs on yintang (Fig. 3-12). Touch lightly and rotate the thumbs slowly at yintang, clockwise then anticlockwise. When you rotate, guide qi to rotate in liu zhu gong. At the same time, try hard to look outwards. Don't press hard; your fingers touch the skin very lightly. Gradually you will see what you want to see.



3-11

This is an old method. It requires a long period of practice to be successful: about one thousand days or three years.

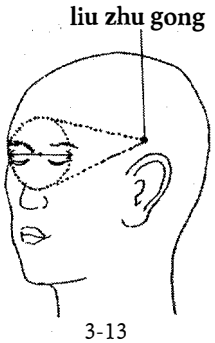
We have revised this method. When the hands are lifted to yintang, slightly rotate the hands clockwise seven times, then anticlockwise seven times. Then press and relax on yintang repeatedly. When you press, consciousness goes into liu zhu gong from yintang; when you relax, consciousness pushes out from liu zhu gong. The important part is the outward push. Practitioners can also use their hands to make yintang open and close, with their thumbs touching it. As they close, feel deep inside; as they open, think of opening a gap between the bones. Tianmu will gradually open.

3-12

Break in to open tianmu from outside

Lift qi up from the front to above the head; pour qi down, hands moving down to yintang; press middle fingertips lightly on yintang. Rotate your hands so they lead the middle fingers to rotate on yintang, left seven times then right seven times. Then press, consciousness going in from yintang to liu zhu gong; release and relax, gently guiding qi out. Do this seven times.

Press again on yintang and think the fingers reach into liu zhu gong; then the hands lead yintang and the point in liu zhu gong to open out then close back. Your fingers stay attached to the skin when you open out, only moving slightly. In your mind, your hands extend to inside liu zhu gong. It seems as if two lines extend from the tips of your middle fingers to connect with the point of liu zhu gong. Open and close your hands repeatedly; this creates a cone-shaped triangle (Fig. 3-13).



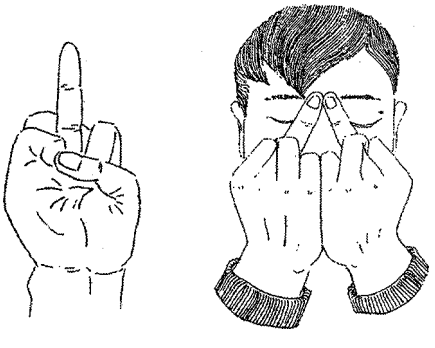
3-13

When a practitioner has a throbbing feeling at liu zhu gong, tianmu is starting to open. Close your hands slightly when this happens. Then press in and pull out from the face about 5 cun (1 cun ≈ 3.3 cm). Press in again and consciousness will go in just over 1 cun. Repeat this process and tianmu will gradually open. If you can see white qi inside and out when you pull out, this means tianmu has opened and you can use it to do tou shi. However, some people cannot do tou shi even when tianmu is opened. This depends on the abundance of their qi; if qi is plentiful elsewhere in the body but not here, it will not function. If qi is not abundant, you should not press hard as you open and close.

The key point is to use consciousness to lead qi together with the hands as you press, pull, open and rotate. Focus yishi, your movements slow and even. Although your eyes are closed, you should use yishi to observe your movements and inside. You will gradually see a qi light inside. When the qi sensation becomes stronger, tianmu is close to opening.

Rotate tianmu to open it

In this method, the practitioner can open tianmu by rotating it. Form Jingang Mudra: raise your middle finger; bend your ring finger over the middle finger to the base of it; bend your index finger to press on the nail of the fourth finger; curl your little finger to bend into the palm; your thumb presses on the nails of the index and little fingers (Fig. 3-14). Do with both hands. When you have formed the mudras, connect the two middle fingertips with your palms facing inwards. Press the middle fingertips lightly on duqi. Send your consciousness from duqi through your body to mingmen, then return to 1.5 cun inside duqi and wait for qi to gather there sufficiently. When you


3-14

feel inner qi is abundant, lift the mudras up to yintang. Your consciousness also moves up along with your hands, 1.5 cun inside your body. Press yintang lightly with the tips of your middle fingers. Keep your fingertips there. Lower your hands to a 45° angle so the little fingers are touching (Fig. 3-14).

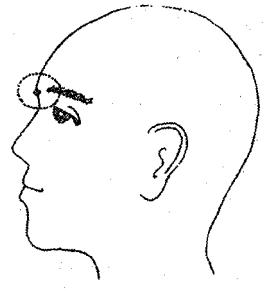
Focus on the middle finger tips with both eyes. The middle fingers overlap and are seen as a cone. Practitioners should focus on the point at the top of the cone and focus yishi on yintang. Then press the middle fingertips on yintang and do a very small rotation. (Note: do not rotate much; never more than one mm.) Rotate clockwise seven times, then anticlockwise seven times. Repeat this process seven times.

During this practice, some practitioners will feel dizzy or that their head is swelling. Reduce the length of your practice if you feel too uncomfortable. If you still feel dizzy, change to another practice method and do not persevere with this one.

When tianmu opens, the practitioner will immediately experience brightness. They may see the bones and blood vessels of their hands or the structures inside their head.

Open tianmu with 'xu'

Focus on the tip of your nose. When your mind is calm and clear, change to focus on yintang. Imagine there is an empty qi ball of 1 cm diameter in the centre of yintang (Fig. 3-15).

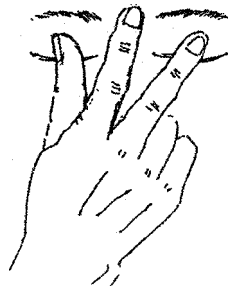


3-15

Silently say "ming jing xu tong" (明镜 clear mirror, 虚 empty but not empty, 通 opened without blockages). When you say "ming jing", send your mind about 5 cm in from yintang. When you say "xu tong", send yishi slowly out towards yintang. Repeat this process. First say the words silently; later only think them. When you feel inside yintang is as bright as a mirror, this means tianmu has opened.

Gather light to open tianmu

Sit or stand in a comfortable and natural posture. Concentrate on yintang; close your eyes and remain calm and quiet for about five minutes. Then men press the thumb and middle finger of their left hand on their eyes; women press the thumb and middle finger of the right hand on their eyes. The index finger presses on yintang (Fig. 3-16).



3-16

Both eyes look inside yintang. Press the eyeballs slightly harder with the middle finger and thumb. This brings a sensation of light in both eyes due to stimulation of the visual nerves. The sensation of light is not a result of tianmu opening. The sensation is different for each individual, and even differs for an individual with a change of pressure. Once it occurs, focus your vision on yintang, yishi highly attentive. By doing this, the light sensation of the eyes will slowly gather at yintang and form a white or yellow ball of light. The colour of the light changes slowly until it disappears. When the light sensation has completely disappeared you will experience a sense of calm. At this time, focus yishi in the centre of the brain in a state of 'si shou fei shou, ruo you ruo wu' (似守非守，若有若无 observing but not observing, mind but no mind; this describes a special state of consciousness where one is aware of a place – the centre of the brain in this case – but not attached to it; it is a very important state in qigong practice). Keep yishi continuously in the centre of the head. With repeated practice, one can develop tou shi.

Tou shi may develop naturally through using the light-gathering method, but with other methods tou shi may not develop after tianmu opens. In that case practitioners need further practice to activate tou shi abilities.

Use tianmu to develop tou shi

Stand, sit or lie in a comfortable posture. Silently say "xu yin" (虚音 empty sounds, i.e. experience an empty feeling through the sounds). At first, only you yourself can hear the sounds, with correct movements of your mouth, tongue, etc. After a while, only recite "xu yin" silently as you think the sounds xu yin in your mind, and don't move your mouth any more. Then experience the special xu wu (虚 empty, 吾 me, i.e. make me empty) consciousness state that comes from recalling the sound xu yin.

When your consciousness is very quiet and calm, focus on yintang. Say "xu wu" silently. Use yishi to turn your body into an empty qi body. Expand the xu (虚 empty but not empty) state to merge with the vast void, then gradually draw in to yintang again. Open out and draw in repeatedly. This can develop tou shi.

When a practitioner wants to tou shi something, they just need to give yishi an instruction to look for it and it will be found. Some practitioners can clearly see the inner structure of objects. For some practitioners, the shape of the object shows inside their head (mainly in the forehead).

The five methods described above are all simple. But everyone is different, so the efforts required to open tianmu differ. However, if practitioners have a strong will and spend a lot of time and effort in diligent practice, they can open tianmu sooner or later. I am not encouraging everyone to open tianmu. In fact I do not

agree with only focusing on opening tianmu, because once tianmu has opened qi will move upwards from the lower body to tianmu level. Once qi is plentiful there, it will easily be lost through tianmu. To diagnose illness practitioners need to lead qi from elsewhere to tianmu and send qi out to make their diagnosis, which consumes qi. Each diagnosis will consume a great deal of dantian qi. If lower dantian qi is not abundant, it will be difficult to mobilise it up to yintang. If yintang qi is insufficient it will be impossible to use tou shi, and this will also impact improvement of other abilities. Furthermore, diagnosis can also be made using direct knowing (gan zhi 感知) and sensory reaction (gan ying 感应) diagnosis, which are more easily grasped than tou shi diagnosis, and which are more practical and don't consume qi.

See qi methods

Seeing qi includes seeing qi of the outer surface of the body and of the inner body. Seeing inner qi is a kind of tou shi function. Seeing qi at the body surface can also be used to judge the location of disease, based on qi distribution at the surface. Seeing body-surface qi is a lower-level ability that cannot be called tou shi. But practitioners who can see qi can slowly develop tou shi. The practice methods for seeing qi are simple.

One method entails holding a small qi ball, as in Standing Form but in front of the chest. Lower the hands to the abdomen. The fingers are half a centimetre apart with fingertips facing each other. Both eyes look at the fingers and palms as you then practise open and close repeatedly. Don't open the hands too far apart. When you close the hands, the closer the fingertips the better, but without touching. Move slowly. While you practise, look at the space between the fingertips with eyes nearly closed. Gradually you will see hazy grey or white lines the thickness of chopsticks between your fingertips. The lines are most obvious between the middle and the ring fingers. They are qi. It is better to have a dark background to the hands as it is difficult to see the grey and white lines if the background is very bright. When you can see qi clearly you will naturally see outer body qi with your eyes open.

Another method is to focus on the early morning sun in or by the woods for two or three minutes, then move your vision to the tips of the branches or around the trunk. You will gradually see white qi as a light mist around the trunk and branches. Once accustomed to seeing the qi of trees, you can transfer that to seeing human qi. It should be noted that if one looks at the sun for too long or if the sun is not golden-yellow or red, but changes into a white glow, a visual macular reaction will occur causing the practitioner to see a light orangey-yellow ball, with other objects not clearly seen; this means qi around the trees will not be visible. Avoid this when you practise.

Gan zhi diagnosis and its practice

Gan zhi (direct knowing) diagnosis is the most fundamental method of qigong diagnosis. It is more fundamental than tou shi diagnosis. Tou shi diagnosis combines paranormal abilities and vision, during which an image emerges in the first reflection space of yiyuanti; it works at the sensory level of cognition. With gan zhi diagnosis, yiyuanti combines with logical thinking and the conceptual result emerges in the second reflection space of yiyuanti; therefore it is at the rational level of cognition.

We know that conceptual images can reflect the essence of objects more deeply and fully. For example, tou shi can directly observe the shape of everything within the body but may not accurately judge their state of health. Gan zhi can directly know whether some part of the body is healthy or not. In both types of paranormal ability, results always manifest supported by ordinary thinking. When using ordinary thinking, rational thought is more advanced than thinking in images.

According to traditional qigong theory, the area involved in tou shi is that of the Five Palaces. These are ming tang gong (3.3 cm behind yintang), dong fang gong (3.3 cm behind ming tang gong), dantian gong (3.3 cm behind dong fang gong), liu zhu gong (3.3cm behind dantian gong) and yu di gong (3.3 cm behind liu zhu gong). These five places are on a horizontal line in the lower part of the brain, level with yintang. The area involved in gan zhi is higher than the preceding area, from tian ting gong to ji zhen gong, xuan dan gong, tai huang gong and yu di gong. (Fig. 3-17) Yu di gong covers two levels, so after tianmen is opened, tou shi may also occur.

3-17

Paranormal abilities information obtained by gan zhi can enter through opened tianmen and through opened qi pathways, such as the eyes, ears, nose, etc. Opening tianmen is generally very important for gan zhi.

How to open tianmen

Tianmen refers to an area on top of the head between baihui energy point and shangxing energy point (on the middle line of the crown, 1 cun back from the hair line of the forehead). Qianding energy point (1.5 cun in front of baihui) is the centre of tianmen. In traditional qigong, opening tianmen can be categorised in three ways.

- In Daoist qigong, when tianmen opens the 3–5 cm diameter bone dissolves and becomes similar to the fontanelle of a baby.

- In esoteric Buddhism, the area between baihui and qianding is opened through qigong practice or by using special methods, and a special grass stem can be inserted there to about 1–1.5 cun deep.
- Tianmen can also be opened by a qigong master using a special method. Tianmen opens in a different location for each individual. For some it is close to baihui, for some close to shangxing. In traditional qigong, the specific part to be opened is sensed and decided upon by the master. In addition, different qigong branches use different examination methods. As tianmen opens, the most common sensations are throbbing, a feeling of qi rising out, or the feeling of a qi column above tianmen. In a small number of people, the gap between the parietal bones becomes wider or sinks down.

Opening tianmen in Zhineng Qigong fits into the third category. However it is not opened by a master but through one's own practice or an organised qi field.

Open tianmen

With the tip of your middle finger, feel around tianmen and find the widest and deepest place. After doing this two or three times, press on there. Sit or stand up straight, draw your chin in, touch your upper palate with the tip of your tongue. Use yishi to connect the upper palate where your tongue touches with the top of your head where your middle fingertip presses. At the same time, close your eyes and observe the point where the middle finger presses, also hear the point with your ears, and quietly breathe 3–5 times. As you inhale, yishi leads qi to go into tianmen while you press down and vibrate your middle finger. As you exhale, yishi leads qi out through tianmen, the middle finger relaxes and you visualise tianmen open, at the same time saying "ga er" by pushing qi up from the throat and through the upper palate to tianmen. Keep the tip of your tongue on the upper palate and draw your lips back slightly. Make these sounds 3–5 times while you breathe out, then breathe in naturally and focus yishi on tianmen. As you exhale, silently say "shen ji ling kong" (神机凌空 an intention, trigger or driving force sends consciousness upward to the void) while you imagine shen and qi surging out through tianmen into the sky to form a qi column extending upward. When the qi column is obvious, send yishi out of tianmen to observe and maintain the column as you breathe in. Extend the qi column further when you breathe out. After 18 breaths quietly observe the qi column for 5–10 minutes. Then draw yishi back into the head, then down to hunyuanqiao; remain quiet for three minutes to end the practice. Tianmen can be quickly opened using this practice.

In the old days a master generally opened each student's tianmen individually. They used a mudra or placed their palm on their student's tianmen, and usually combined this with sound to send qi and make tianmen open.

Zhineng Qigong organises a qi field to open tianmen. Everyone in the qi field together says "ke ku lian gong, wan mei shen xin, zao fu ren lei" (刻苦练功，完美身心，造福人类 practice diligently, perfect the body and consciousness, bring benefit to humans) vibrating the three dantians from lower to upper, one phrase for each dantian. [See Energy Points and Glossary]. Do this three times. Then everyone presses tianmen with the middle fingers. The organiser of the qi field gives instructions, saying "tianmen, open". At the same time, participants press and vibrate their middle fingers on tianmen and actively think that tianmen is opening. The organiser asks participants to say "ar" as they press tianmen. With repetition, tianmen will be opened. Doing this process, participants use the centres of the palms to draw qi up from tianmen 10 cm, then pour qi down through tianmen to hunyuanqiao. Repeat the process, with no limit on now long or how many times.

Once tianmen is open some people will immediately have gan zhi abilities, but most people will need further practice to obtain them.

Practice of gan zhi abilities

After tianmen has opened some people will immediately feel their mind is very pure, clear and transparent. However, the mind still feels fuzzy and dark for most people. At this time the practitioner should focus on tianmen, with yishi free and relaxed. When the practitioner feels that qi in tianmen is abundant, they should actively think the head has changed into qi and its qi field is stronger and stronger, like morning mist all around. Then silently say "wu yao shou" ("mist disappear") and visualise the mist rapidly disappearing and all becoming clearer and clearer. With repeated practice, both inside and outside the head will become more and more pure, clearer and clearer. Then the practitioner extends the pure and clear state far out and merges with the infinite void, then draws back into the head. Repeat this practice and you can obtain gan zhi abilities.

There are three ways of using gan zhi.

First method for using gan zhi

When you use this ability you only need your shen to be calm and your qi stable; to enter a pure and clear state. You also can use the first six phrases of the Eight Phrases: "Ding tian li di, xing song yi chong, wai jing nei jing, xin cheng mao gong, yi nian bu qi, shen zhu tai kong". When you merge with the void, if you want to search for something, the conceptual answer will appear in yishi. For example, if you are trying to work out what kind of illness a patient has, the answer will appear in yishi.

The answer is affected by the practitioner's level of paranormal abilities and their relevant knowledge. Some people may get a very precise answer, such as a duodenal ulcer. Some people may get a less detailed answer, such as stomach pain, etc. Though the object examined is the same, the results can manifest at different levels due to

differences in each person's reference framework. But whatever may be seen truly reflects the patient.

Some people question whether the conceptual result is the patient's true situation or just reflects the subjective imagination of the practitioner. There are two ways of dealing with this. One way is to repeatedly use this ability with many different people and check with patients whether your results are accurate. Do this often to explore how it works and gradually you will be able to distinguish which is a real reflection and which is your imagination.

The other way is to experience it while in a qigong state. If in a very quiet state you have the desire to diagnose illness, then the result will immediately appear; this first thought is usually correct. Once proficient, the moment you enter ding shen state (yishi goes into a stable, still entirety state) you can use your gan zhi abilities to directly receive an immediate result. This is basic gan zhi (direct knowing) diagnosis. It can also be called 'pure consciousness gan zhi'.

Empty person gan zhi

In this method, the practitioner looks at the patient's entire body. After some time they close their eyes and in the practitioner's mind the patient becomes an empty person in front of them. Then the practitioner scans the qi person from top to bottom, bit by bit. The practitioner should not focus strongly on any one part or on the patient's body. When the practitioner feels an abnormality of some organ or place, this shows something is wrong. The feeling of abnormality differs between practitioners. Some people experience healthy organs as clear, bright and smooth, whereas abnormal organs are blurred or dark. For some people, the shape of unhealthy organs is unusual, or yishi feels blockages it cannot pass through.

Long distance diagnosis can be used if a patient and practitioner are not together. The practitioner connects with the patient's information, creates an empty qi body, then examines as above. The mechanism of this qi person diagnosis is also a kind of gan zhi.

Feel qi gan zhi

This method uses the hands to diagnose qi. This method is fairly easy to practise. The practitioner moves their hands around the patient to feel their qi without touching their body. The qi of a diseased area is different from normal body qi. For example, if the practitioner feels abnormal qi around the liver, the liver is diseased. Every practitioner experiences diseased qi differently. They may have feelings of soreness, tingling, swelling, heat, coolness, stinging, etc. from qi near the diseased area. This is because the paranormal receiving information abilities of yiyuanti combine with sensations of the hands. This kind of gan zhi diagnosis does not consume qi and is easy to use. Practitioners can rapidly grasp this method by often practising La Qi (拉气) to experience qi. Initially do Three Centres Merge Standing Meditation

posture while doing La Qi. Once you can feel qi strongly, open your hands wider apart and continue to experience qi. Feel the qi of your arms, the qi of your head and face. If you cannot feel qi, point your finger at the base of your nose, about 2–4 cm from it. After some time your head may feel dizzy or swollen. Now doing La Qi or rotating your hand/s towards the base of the nose will bring a feeling of qi. Then gradually experience the qi of the face, head and torso. Gradually you will develop from no sensitivity to a sensitive state.

Gan ying diagnosis and its practice

When yiyuanti merges with human bodily hunyuan qi to a particular level, yiyuanti can reflect the state of a person's body, with this information manifesting through ordinary sensations. The use of such an ability to learn about an illness is called gan ying (sensory reaction) diagnosis. The patient's illness is experienced by the qigong practitioner in the corresponding part of their own body. Many Zhineng Qigong practitioners experience this phenomenon. When their body surface qi has become abundant and they can sense it clearly, they will generally be able to sense other people's illness. For example, when they meet a patient they spontaneously know the state of their body. Where the patient feels uncomfortable, they too feel uncomfortable, and may even experience the same disease symptoms as the patient.

Some people think this happens because the patient's sick qi enters the practitioner's body. In fact this is a misunderstanding. The hunyuan qi of ordinary people is fairly adequate at the membraneous level. During qigong practice (especially the external hunyuan stage of Zhineng Qigong) hunyuan qi is initially strengthened at the membraneous level. This leads to stronger sensations and to yiyuanti combining with bodily hunyuan qi. It means practitioners can experience the entirety hunyuan qi of other people. However, at this stage the clarity of yiyuanti is still limited, as is its ability to judge paranormal information. That means the habit of ordinary cognition patterns easily takes over and leads to incorrect understanding. For example, paranormal abilities receive entirety information that the knee joints are swollen and painful, the periosteum (membrane) is affected, excess fluid accumulates in the joint capsule, etc. Yiyuanti cannot evaluate this information and accurately reflect it. It can only have a very simple and general sense of the illness that manifests in this transformation of the patient's hunyuan qi. Therefore practitioners will sense where a patient's disease is located through the corresponding place on their own body.

In fact the practitioner is not ill: this phenomenon occurs at a certain stage of qigong practice. If practitioners understand the process, they will not mistakenly believe they have become ill when they develop symptoms and the uncomfortable feelings will gradually disappear. Otherwise, if practitioners believe they have been affected by sick qi, their consciousness will influence them accordingly and their life activity will be guided towards illness.

For example, a patient develops abdominal pain or diarrhoea. The practitioner will feel abdominal pain and may actually develop diarrhoea. Some people mistakenly think this is a way that the practitioner assists their patient to heal their illness. Once a practitioner is more advanced, membrane hunyuan qi will penetrate their channels, muscles and bones and such phenomena will disappear. They will have sensory reaction diagnosis when they want it and not experience it when they don't want it.

Face-to-face gan ying diagnosis

Practitioners can use this method once their body surface qi is abundant and they clearly feel qi.

The practitioner sits or stands face to face with the patient. The practitioner focuses on the whole body qi of the patient and merges their body qi with that of the patient. The practitioner then senses from the top to the bottom of their own body. If the practitioner feels uncomfortable, the patient has disease in the corresponding area. Because they face one another, it's like looking in a mirror. If the practitioner feels pain in their right arm, this means the patient has a problem in their left arm.

With diagnosis of this kind the practitioner can only get a rough idea of the disease; however it is adequate for Zhineng Qigong treatment. This method is simple and easy to practise.

Qi circulation gan ying diagnosis

Once a practitioner can send external qi, they can practise qi circulation diagnosis.

Sit or stand face to face with the patient. Send qi out from baihui and pour it into the patient's baihui, guiding this qi down step by step. When the qi has permeated throughout their body, guide it out from the soles of the feet into the ground, then into your own body from the soles of your feet; continue up through your legs and torso to the head. This is one circulation. Repeat this slowly, calmly and quietly several times. When you feel uncomfortable in certain places, this means the patient has a problem there. This is qi circulation sensation diagnosis.

If the practitioner senses the disease condition of the patient directly, without a corresponding reaction in their own body, this is direct knowing diagnosis, not sensory reaction diagnosis.

Sequence gan ying diagnosis

When a practitioner can feel body qi clearly, they create a sequence of places on a certain part of their body and link each place to a particular part of the whole human body. For example, they create a diagram on their hand where each point links to an area or organ in the body. When they diagnose a patient, they will feel where there is illness through sensations on the corresponding point. The sequence or diagram is usually made on the hands, face or arms.

How does this method work? Once the sequence has been established in yishi, when yiyuanti receives illness information, yiyuanti will directly link with the designated part of the sequence and bring about a reaction there. Once we understand this we don't even need to create a sequence but can directly use yishi to diagnose illness.

The sequence method is very complex. In addition, different branches of qigong have created different maps for each of the different parts of the body used in diagnosis. And even once someone learns a map, it would usually be necessary to gain further information from a qigong master. It is mainly used in traditional qigong and Zhineng Qigong does not advise its use.

How to grasp qigong diagnosis well

Understand its essence and mechanism

Qigong diagnosis is a type of paranormal receiving function. Tou shi (see through) is the combined result of a paranormal receiving function and a sight cognition pattern. Direct knowing (gan zhi) diagnosis is the combined result of a paranormal receiving function and a logical cognition pattern. Sensory reaction diagnosis (gan ying) is the combined result of a paranormal receiving function and a sensory cognition pattern. A prerequisite for this cognition pattern is the ability to clearly experience one's bodily hunyuan qi.

The way to improve one's paranormal receiving and cognition abilities is through practice leading to improved qigong diagnosis. The process and mechanism is complicated. It involves three steps: capture paranormal information; transmit information to yiyuanti; select and recognise information in yiyuanti.

The above three qigong diagnostic methods differ in their formation processes and their mechanisms. The most important thing for sensory reaction diagnosis is to strengthen the combining of yiyuanti and qi so as to improve one's ability to capture paranormal information. The most important thing for direct knowing diagnosis is to improve paranormal information transmission channels and strengthen the selection and cognition capabilities of yiyuanti. The most important thing for tou shi is opening tianmu and strengthening connections between paranormal ability information and ordinary sight cognition. However, every qigong diagnosis will involve the three steps mentioned above. The most essential step is the selection and cognition capability of yiyuanti. Once this function improves a practitioner can capture very weak paranormal information.

In traditional qigong, practitioners don't focus on developing paranormal abilities, but mainly focus inside their body. Once their gongfu reaches a certain level, paranormal abilities naturally develop because bodily hunyuan qi doesn't completely

block yiyuanti from receiving paranormal information. However it takes a long time to achieve paranormal abilities in traditional qigong.

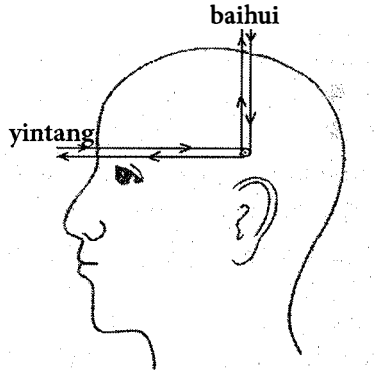
In qigong science, paranormal abilities are a way to explore the mysteries of life. We need to rapidly develop paranormal abilities. We stress the learning and practice of paranormal abilities.

How to improve the selection and cognition capabilities of yiyuanti? Four conditions for paranormal abilities were introduced in the last section: sufficient qi; keep yishi focused; the heart pure and quiet; the merging of inner and external qi. Appropriate practice methods were introduced to meet these four conditions. However, these four conditions are not independent – they connect with each other as an entirety. We separate them in order to understand them better.

To follow the conditions and methods outlined above, we explain an integrated method to strengthen the selection and cognition capabilities of yiyuanti. This is an easy, simple and very effective method.

Right-angle breathing method

Draw qi through yintang to the centre of the head, where it intersects with a vertical line down from baihui. Stay at that point a short while, then guide qi upward to go out through baihui. Draw qi in again from baihui, down to the centre of the head. Stay at that point a short while, then go forward to yintang and out. (Fig. 3-18)



3-18

Your breathing should be linked to yishi as it guides qi. Inhale as qi enters through yintang to the centre of the head. Exhale as qi goes up to baihui. Inhale as qi comes in from baihui to the centre of the head. Exhale as qi goes forward to yintang. Each breath should be even and long. After inhalation, stop at the intersection but do not hold your breath for long. When yishi guides qi in and out, it is preferable to imagine the qi moving in a spiral.

Practitioners can simultaneously make a mudra with their hands. Place one middle finger on yintang and the other on baihui. As qi goes in from yintang or baihui, lightly press your finger. As qi goes out from yintang or baihui, pull your finger away slightly. This can increase the flow of qi.

Practitioners can add this method to their practice of Lift Qi Up Pour Qi Down, after pouring qi to the head. This is a good method to open information-receiving pathways and to make qi abundant in them. Those who practise it regularly for several months will usually develop paranormal abilities.

Diligent practice and repeated experience

Repeated practice is required to obtain paranormal abilities. A purely theoretical understanding is not sufficient; even partially meeting the requirements is not enough. Practitioners must meet all four conditions and integrate them into an entirety, so as to gradually develop paranormal abilities. The basic requirements must be met in one's practice, and once paranormal abilities appear they must be used frequently. Only tou shi can emerge suddenly and it must be further developed after it first appears. Other types of qigong diagnosis all develop gradually.

A common phenomenon in the early period of paranormal abilities is that a practitioner suddenly receives disease information before a patient tells them in detail about their illness. But when the practitioner searches for disease after a great deal of preparation, they are unable to discover any illness. Receiving disease information in this way happens when a patient comes to find out what is wrong with them (even when the patient has not yet asked for a diagnosis). A disease detection instruction naturally forms in yishi, which quickly acts to detect disease, with a special consciousness integration formed in yiyuanti. This is an entirety reaction, with the instruction and the action tightly connected; it is so rapid that it occurs before any thought appears. This kind of entirety reaction can strongly mobilise human vitality and consciousness potential, so disease is diagnosed instantly. It is similar to a car driver braking in an emergency, when the generation and exertion of consciousness instructions connects tightly and creates a sudden entirety reaction. When a person thinks a lot about a possible diagnosis, their concentration is scattered and their diagnostic abilities are impaired. Therefore practitioners need to improve their ability to focus yishi. When yishi can focus totally at any moment, a practitioner can readily diagnose illness.

Correct use of yishi

Paranormal abilities differ from ordinary abilities but both of them follow the basic laws of consciousness activity. For example, when yishi works on objects, its sending process and the effects of that on those objects are both influenced by the force with which the sending process is initiated and by the strength of yishi's connections with those objects. All this is affected by our will, so better diagnostic results are achieved when there is a desire to uncover the illness.

Active diagnosis of patients will generally lead to a stronger consciousness drive and to consciousness activity happening at a deeper level. As a consequence, the integrated energy and information from yishi is also wider and stronger, the ability to search for information is stronger, and the diagnostic result will be better. However, subjective will is not conceptual activity but a kind of internal driving

force. If it directly changes into a force for diagnosis, it will guide yishi to search for the problem and find it. If your mind is caught up in thoughts to do with the diagnosis or patient, this will weaken the driving force and your ability to diagnose disease will decrease.

Chapter Four

Zhineng Qigong Treatment

There are two kinds of qigong treatment. One is the patient practising qigong to make qi and blood abundant and flowing well, in order to heal illness. The second is the patient receiving external qi treatment from others. The two forms of qigong treatment are very different but the mechanisms are the same.

We introduce external qi treatment in this chapter, including traditional external qi treatment and Zhineng Qigong external qi treatment.

SECTION ONE: OVERVIEW OF EXTERNAL QI TREATMENT

External qi treatment is when a practitioner sends external qi to a patient to heal illness. This external qi is combined with consciousness. There are two kinds of external qi treatment. The practitioner can send out their internal qi and merge it with external qi, to send into the patient's body. Or the practitioner's yishi can merge with natural hunyuan qi and send it to the patient's body. In Zhineng Qigong treatment we use natural qi, not the body's internal qi.

History of external qi treatment

In ancient times, external qi treatment and qigong developed around the same time. Here are two stories. In ancient China, a doctor was invited to treat a prince. The problem was with the bones and required acupuncture but it was not acceptable to do acupuncture on a prince due to his high social status. Therefore the doctor made a straw man, did acupuncture on it, and consequently cured the prince. Another doctor was also invited to treat a prince. There was an ulcer on the prince's knee that was very difficult to treat. However, the doctor washed the ulcer with a bottle of water then poured the dirty water onto a nearby tree. Subsequently the knee ulcer was cured and a big lesion appeared on the tree: the ulcer was removed from the knee to the tree. This sounds like a myth or superstition but it can happen with qigong treatment. Methods giving acupuncture to a person's shadow can also successfully cure illness. These are actually qigong treatments based on consciousness.

Bu Qi Fa is also an ancient qigong treatment. Practitioners who swallow qi, nourish qi and eat qi, and who achieve a certain level, can treat patients in this way. The

five organs correspond to the five directions. The practitioner takes the qi of the direction corresponding to the disease. For example, if a patient has heart disease the practitioner takes in qi from the south and leads that qi to the heart, and as a result the illness can be cured. However, success with Bu Qi Fa requires a practitioner who achieves a certain level of eating qi, and a patient who is peaceful, with reduced desires and thoughts.

In addition, ancient people cured external wounds, pain, bleeding or poisonous insect bites by blowing air from their mouth. This could be done from a distance, even thousands of kilometres away. For example, when a man received an insect bite, the healer blew on their own left hand and the person would be cured. When a woman was bitten, they blew on their right hand and she would be cured. In fact this is long-distance consciousness treatment. Health problems can be cured by directly using yishi, without differentiating between male and female or blowing air from the mouth.

In 1981 we carried out a training class for external qi treatment, leading to its widespread popularisation. This took ancient qigong treatment to a new scientific level. Today many people use external qi treatment. In the old days people needed eight to ten years of healing practice to learn to use external qi treatment. Nowadays practitioners can give external qi treatment after twenty days' study in a qigong training class.

Scientific evidence on external qi treatment

In external qi treatment, the practitioner usually does not touch the patient. It is a kind of distance healing. Many people don't understand it. They think any cure is due to the power of suggestion and that it is not scientific. Some people even consider it witchcraft. Qigong science says external qi treatment is the use of paranormal sending information for healing. We here explain external qi treatment from a scientific perspective.

Material features of external qi

Because external qi cannot be sensed by ordinary people, many do not believe in its existence. Modern science has proved the existence of both visible and invisible matter. Electromagnetic waves are an example of invisible matter. Though people cannot directly sense the existence of electromagnetic waves, they can be recorded by devices (such as television and radio). In the same way, external qi cannot be sensed by ordinary abilities but can be detected by appropriate equipment. Some people think external qi contains too little matter or energy and thus cannot cure disease. This is precisely the secret of human life science. We cannot understand life energy through physics knowledge of energy.

External qi works on different life levels

Scientists have carried out many experiments that demonstrate external qi can work on living matter at different levels, such as the bio-macromolecular level, cellular level, tissue level and system level. These provide evidence for qigong external qi treatment.

- An experiment was carried out by professor Duan Chong Gao of the Microcirculation Institute of the Chinese Academy of Medicine together with the Huaxia Zhineng Qigong Training Centre. External qi inhibited the splitting of cervical cancer cells (effective in seven cases and unsuccessful in one case) compared with the control group (cells continued to split in all cases). This experiment proved external qi can be effective at the cellular level.
- Another experiment was carried out on the effect of external qi on brain microcirculation of white rats. External qi had a clear effect in resolving microcirculation blockages in the brain.
- Several experiments were jointly carried out by the Chinese Academy of Medicine and Huaxia Zhineng Qigong Training Centre. Professor Yan Yi Zhao led two of these. This first was on the effects of external qi on neutrophile (granulocyte) function; the second on the protective effect of external qi on experimental inflammation. Both experiments were successful. Three other experiments led by Professors Li Mei and Qian Shu Sen also showed good results. The first experiment looked at the effect of external qi on transplanted S180 cancer tumours in rats. In the second experiment external qi was used on rats with erythroleukemia. The third experiment looked at the preventive effect of external qi on the growth of cancer cells and metastasis. The success of all the above experiments provides strong evidence that qigong external qi can cure cancer, inflammation and circulatory disorders.

Mechanism and guiding principles of external qi treatment

Modern science cannot explain the mechanism of external qi treatment. However it is easily explained using qigong science. External qi treatment and qigong practice treatment have an identical mechanism. Both focus on making internal qi abundant, free-flowing and transforming healthily. However, external qi treatment is done by practitioners to a patient; in qigong practice treatment the patient heals themself through their practice.

Qigong pathological theory believes disease is mediated by qi and guided by shen. Therefore the focus of qigong treatment is to adjust shen and qi, stabilise shen, make qi abundant and free-flowing. It is recorded in *Huang Di Nei Jing* that if one keeps the heart peaceful and empty, qi will follow this state to become balanced; if

people keep shen inward, disease cannot develop. Hua Tuo [a remarkable doctor who greatly influenced traditional Chinese medicine 1800 years ago] said that illness cannot develop when qi and blood flow well.

With external qi healing a practitioner sends qi to a patient to increase their vitality. Most importantly, the practitioner should send entirety information to adjust the patient's pathological state and change it to a healthy state. In Zhineng Qigong external qi treatment, yishi directly mobilises hunyuan qi to work on the body's tissues and on the hunyuan qi movement of open-close, gather-disperse, etc. while actively using consciousness entirety information to directly change the space-time structure of the pathological qi so that illness is rapidly cured.

The guiding principles of external treatment follow.

Treat xin (heart and mind)

This is the most important element in qigong treatment. Mobilise the patient to take the initiative, help build their confidence and determination to conquer their illness. This change in their psychological state will change illness to health.

All traditional qigong treatment strongly emphasises this.

Qu You said in *Yang Sheng Fa*: "A healthy mind guarantees a healthy shen and a healthy shen guarantees a healthy person. In contrast, if a person worries constantly and their shen is attached to external things, they will age quickly. Do not let external factors damage your inner qi. If one maintains harmonious qi in the chest every day, one will always stay healthy."

Zhu Quan said in *Yang Sheng Xin Fa:* "Ancient high-level doctors could cure emotional problems so they wouldn't cause physical illness. Today's doctors only cure disease, without healing xin (heart and/or mind). They have got their priorities wrong. It is like treating a tree's problems by focusing on the branches not the roots, and also like working on the flow of water but not the source. It is really foolish to want to fix a problem in this way."

Tai Bai Zhen Ren spoke more clearly: "When treating illness, start with xin because when xin is in its right state it will accord with dao. Doctors should help patients clear away worries, doubts, delusions, all conflict and judgment between themselves and others, to repent for all wrong things they did, and then to let go of everything from their heart. Then they will be in harmony with the natural world. Gradually they will focus on the state of their shen and their xin will become stable and peaceful. People should understand that everything in the world is empty and all struggle is delusion, the body is an illusion, good fortune and disaster are nothing, life and death are a dream. If people can suddenly understand this, all attachments of the heart will be released and the heart will naturally become pure and peaceful,

disease will heal naturally. By doing this people can be cured without even taking medicine. High-level doctors used dao in this way to change patients' hearts in order to heal them."

In Zhineng Qigong, both treatment through qigong practice and external qi treatment strongly emphasise that patients need to understand qigong theory. Once this happens they can use their own initiative to actively guide change. That is why Zhineng Qigong places such importance on 'talking treatment' (hua liao 话疗), where talking is used to open the patient's heart so they can easily receive healing information.

Any disease is curable

Qigong external treatment can heal any illness through external healing and through one's own practice.

Strengthen vitality

External qi treatment works to build qi and remove illness, with the focus on building qi. It follows the old saying from *Song Shan Tai Wu Xian Sheng Qi Jing:* "Ren zai qi zhong, qi zai ren zhong (We humans are within qi, qi is in us). People cannot leave qi, qi doesn't leave people; people's life depends on qi, if qi goes we die. Human life activities all manifest in qi. If your qi is plentiful you can't die even if you want to."

Correct understanding of external qi treatment

An advanced and excellent medical technique

Economical with no side effects

External qi treatment does not require medicine or medical equipment, so it can save expense and avoid their side effects. We know that use and production of medicines and equipment causes a certain degree of harm, due to complicated chain reactions. External qi treatment resolves this problem at its roots.

Treats a wide range of diseases

External qi treatment aims to adjust internal qi. It can adjust disharmony to a balanced state, whether from excess or deficiency. For example, high blood pressure can be lowered and low blood pressure can be raised. It can work on both mental and physical problems. External qi treatment can usually help with any illness. Diseases cured through Zhineng Qigong, in millions of people, include functional disorders, organic disease, common diseases, rare diseases, many difficult diseases, advanced disease, chronic disease, acute disease, metabolic disease, infectious diseases, mental illness, trauma injuries, chemically-induced illnesses, diseases caused by external physical and chemical factors, both acquired and inherited

diseases. Whether through external qi treatment or qigong practice, good effects can usually be obtained for both mental and physical problems.

Quick results, highly effective

A feature of qigong external qi treatment is its breadth of application, together with the speed of results and high efficacy; sometimes seemingly incredible results. Broken bones can be instantly healed and a cancerous tumour can be instantly removed. It is hard to believe such results because they are impossible with other treatment methods. Deaf people recover their hearing. Patients with eye diseases such as glaucoma, cataracts, visual nerve inflammation, retinal detachment, etc. recover their eyesight. Paralysed patients can walk again. Patients with high blood pressure revert to normal blood pressure.

External qi treatment can bring fast, effective results with a range of illnesses. In particular, building a Zhineng Qigong qi field can rapidly heal a group of patients at the same time. It can heal many people rapidly and effectively, and is economical.

However, not every disease or every patient obtains such good results.

- If the patient's mind is strongly linked to the sick qi, healing is more difficult. If not, it's easier to heal the illness.
- With new illness the sick qi field is not firmly established and treatment is more effective. It is more difficult once the sick qi field is firmly established.
- If the patient can actively open their heart to receive healing from a practitioner, it is easy to cure disease. If not, it is difficult.

Readily popularised

Doctors must have adequate medical knowledge to carry out treatment using modern medicine. Using external qi treatment, especially Zhineng Qigong external qi treatment, practitioners can treat patients without needing medical knowledge or knowing the cause of their illness. In other words, a practitioner doesn't need to spend much time learning medicine in order to carry out external qi treatment. This is one reason such treatment can easily be popularised. More importantly, Zhineng Qigong external qi treatment can be grasped very quickly and is easily acquired. Once practitioners have learnt Level One of Zhineng Qigong, *Lift Qi Up Pour Qi Down*, they can grasp external qi treatment techniques in a few days of practice and thereafter treat their own illness and that of others.

External qi treatment is not all-powerful

We have explained many strong points of external qi treatment, so it might seem external qi can cure all illness. Can we then conclude that external qi can cure everyone and that no-one will die? That's impossible. External qi can only cure illness when the internal qi of the patient interacts positively with external qi from

the practitioner. In this process, external qi sent by the practitioner works on one aspect of healing, but even a practitioner with very high gongfu and powerful abilities can only heal when there exists a certain level of vitality. Even a person with great abilities cannot bring back someone who has died. When a person is still alive, but their consciousness is not integrated with their life activity, qigong external qi cannot achieve anything. (Note that the consciousness of someone in a coma can still be connected to life activity.)

Consciousness plays a leading role in life activity, whether people realise it or not. Human consciousness always plays a leading role in our life. That is why it is difficult to treat patients who don't cooperate with the practitioner giving external qi treatment. This is especially the case where people do not believe in qigong and have their own fixed thinking patterns linked to achievements in their own particular field; external qi treatment will generally not be very effective with such people.

Since external qi treatment has its own particularities, practitioners who use it must research it deeply and practise diligently, and should not be superficial nor feel superior about their achievements.

The importance of practice

With the popularisation of qigong, more and more people have learnt external qi treatment. But they value it less than previously. They think qigong is not special and don't want to learn about it at a deeper level, whereas they think qigong diagnosis is high level and want to learn it. This is a mistake.

There are different levels of paranormal receiving functions and sending functions. Currently, sending external qi treatment is more useful than diagnosis because it can quickly reduce patients' suffering and greatly reduce the country's medical costs. Through its practice, one can gradually improve one's paranormal sending ability and also develop long-distance abilities. Ban yun abilities, using yishi to move objects, may also develop. Furthermore, through external qi treatment practitioners gradually know how the patient's disease is changing, and develop direct knowing (gan zhi) abilities. That's why Zhineng Qigong stresses development from external qi treatment to qigong diagnosis.

Classification of external qi treatment

There are many forms of external qi treatment. We do not discuss innate paranormal ability treatments such as ban yun healing, or inserting the hands or implements into body for treatment. We only outline a simple classification of qigong external qi treatment.

Based on the qi source

- Use of natural hunyuan qi. This includes La Qi (拉气) healing, gathering and sending qi healing, qi circulation healing and qi field healing.
- Yishi healing. This includes pure consciousness healing and consciousness light healing.
- Use of dantian qi. This includes combined body, qi and consciousness external qi treatment and combined consciousness and qi external qi treatment.
- Use of physical energy. This mainly refers to electrical qigong.

The physical means of sending qi

- Directly send qi to patients. This includes sending qi using touch and sending qi without touching.
- Treat patients with objects infused with qi. This includes information water (qi is infused into water), information material (qi is infused into any matter), drawing magical diagrams, written text, a written information prescription, etc.

Ways of sending qi

- Send qi using a body part, such as the hands, feet or eyes.
- Consciousness sends qi. Use yishi to gather natural qi and send it to patients.
- Send consciousness light through the eyes.
- Send qi using the voice, such as singing or particular sounds.
- Send qi by blowing air from the mouth.

Zhineng Qigong uses natural hunyuan qi as its qi source. It uses many methods to send qi, which will be explained further on. For a thorough understanding of external qi treatment, we begin here by describing the use of external qi in traditional qigong.

SECTION TWO: TRADITIONAL QIGONG EXTERNAL QI TREATMENT

External qi treatment combining body, qi and consciousness

In this treatment a practitioner combines body, qi and yishi to send external qi. This healing requires the practitioner to touch the patient's body, usually placing their hands on the unhealthy area then using yishi to send qi inside that area to heal. Qigong massage (tuina), pressing energy points with the fingers (acupressure) and bone setting are examples of this kind of treatment. Martial arts practitioners also do these forms of healing but don't understand they are a kind of external qi

healing. We don't discuss the preceding forms of healing but do describe two other, more important, methods that combine body, qi and yishi.

Vibrate qi treatment

The practitioner places their hands on the diseased area and vibrates them to send and transform qi there. This method can be grasped quickly because it does not require much qigong foundation. However there are two points to be aware of:

A certain frequency of vibration is needed, usually 4–6 times per second.

As you vibrate yishi must penetrate to a certain depth, but without using too much physical force.

This method is more effective with shallower diseases on or close to the surface of the body. It has a clear effect on problems with soft tissue and the limbs but it is not helpful for trauma such as a fractured bone. It is best carried out for 5–10 minutes, and no longer than 15 minutes. Vibration treatment doesn't need the practitioner to mobilise their internal qi, so it barely affects their dantian qi; they just need to vibrate. Of course, they may sometimes get tired muscles.

Super-vibration qi treatment

This method is very similar to vibrate qi treatment but the frequency is faster, at 8–12 times per second. This technique can be mastered through special training: put one hand on your leg or a table, press the nail of the middle finger with the middle finger of the other hand. Repeatedly raise and relax your middle finger and gradually increase the speed. With practice the frequency can reach 8–12 times per second, close to the frequency of infrasound. In the past this was an important secret training; very few people can reach such a frequency without this training.

Once a practitioner can reach this speed, they can place their hand on the unhealthy site to treat their patient. This treatment has the effect of infrasound. It can be more widely used and is more effective than vibration treatment. Practitioners can use it to heal illness that affects the whole body by vibrating on baihui, or tanzhong, duqi, mingmen, etc.

It is not necessary to know the cause of the disease to carry out this treatment. The practitioner just vibrates at the sick area. This method does not consume much dantian qi and is very effective. It is usually done for five minutes, but not longer than ten minutes.

External qi treatment combining yishi and qi

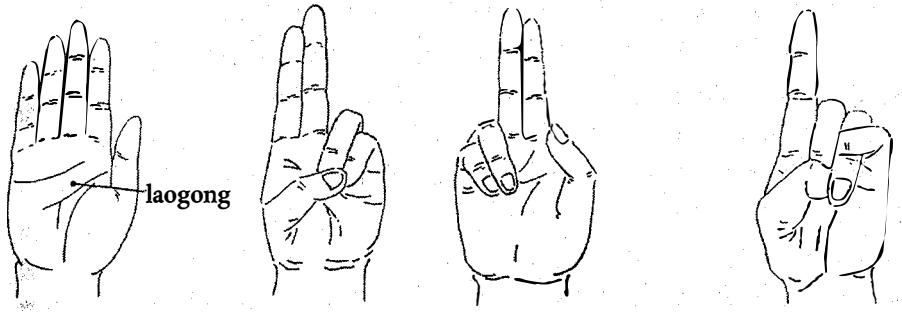
This method does not involve the body, meaning the treating practitioner can send qi using consciousness, without physical touch. Its specific methods are introduced below.

Yishi guides inner qi treatment

This is currently the most commonly used method in qigong. The practitioner leads and sends their dantian qi or channels qi out to work on the illness of others.

In dantian qi treatment, the practitioner gathers and concentrates qi in dantian, combining yishi with dantian qi, then uses yishi to lead dantian qi to their hand. There are then many ways of sending qi out from the hand.

When treating a large area, the practitioner can send qi through laogong energy points in the centre of the palm. (Fig. 4-1) To send concentrated qi to a specific point, the practitioner can use Sword Finger. Straighten the second and third fingers, curl the fourth and fifth fingers. Press the thumb on the nails of the fourth and fifth fingers. (Fig. 4-2) Or place the thumb at the base of the index finger to make Knife Finger. (Fig. 4-3)



4-1 4-2 4-3 4-4

To press energy points or guide qi through the fingers to do healing, you can use Needle Finger. Bend the little finger over the back of the fourth finger. Press the middle finger on the tip of little finger and bend it to the centre of the palm. Press the thumb on the tip of the middle finger then the fourth finger on the tip of the thumb. Only the index finger is straight. The nails of the thumb, little finger and middle finger are pressed and covered. (Fig. 4-4)

When practitioners are skilled at healing by guiding dantian qi, they can do more advanced treatment guiding inner organs qi and channels qi, depending on the specific illnesses.

To do dantian qi treatment, practitioners need a solid qigong foundation as well as some medical knowledge. They should know what illness they are treating and its symptoms. Begin by diagnosing the illness, then carry out treatment appropriate for the particular disease. Practitioners should send warm qi when the patient has symptoms brought about by cold factors and send cold qi when the patient has symptoms brought on by warm factors, strengthen qi when the patient has a deficiency syndrome and discharge qi when it has gathered too much somewhere in the body. The practitioner can send qi to the site of the disease, or to channels or

energy points connected with the illness, or to the major energy gates of the body [e.g. baihui, mingmen, duqi]. If a practitioner sends qi throughout the patient's body and the qi becomes sufficiently abundant, the patient's health will greatly improve but the practitioner will dissipate more of their own qi. If a practitioner sends warming or cooling qi, adds to or discharges qi, as needed for the particular illness, this will be more effective and consume less qi than sending qi more generally.

How to send dantian qi to treat illness

Sit or stand upright. Lead qi down to dantian. Combine yishi and dantian qi, then guide qi to the hand and send qi to the relevant part of the patient's body. Your hand should usually be 10–20 cm from the patient. Depending on the disease, send the patient cold, warm or hot qi, or strengthen or discharge qi.

How to send cold or hot qi

This is used for illness brought about by either cold or hot factors. Don't immediately send qi out once you have guided it to your hand. Synchronise your breath with that of the patient, practitioner and patient breathing in and out together.

If the patient has a cold condition, send hot qi. Use yishi to guide qi out from your hand and enter the diseased area while breathing out; visualise the qi flowing into the sick area like fire. The patient may feel hot qi penetrate the diseased area and immediately bring a comfortable feeling.

If the patient has a hot condition, send cold qi. Yishi guides qi out from the hand to enter the diseased area while you breathe in. At the same time visualise qi flowing into the sick area like cold air. The patient may feel cold qi enter the diseased area, feeling cool and refreshing.

The keys to sending cold qi or hot qi are breathing and visualisation. There can still be some effect if only one of these is used but the best results will come from a skilful combination of the two elements.

The advantage of dantian qi treatment is that the practitioner sends their dantian qi into the patient's body. Dantian qi can not only cure illness but also improve the patient's vitality. The more solid the practitioner's foundation, the higher the quality of the qi.

Disadvantages of dantian qi treatment include the following:

- Dantian qi treatment consumes dantian qi. Its practice should be limited or it will impair qigong progress and the practitioner's health. The practitioner must have sufficient qigong practice to maintain abundant qi for self-protection. Based on the author's own experience, a practitioner needs four hours of qigong practice for one hour of treatment. Of course the practitioner must have a solid qigong foundation. Practitioners who have not built strong dantian qi and who treat patients will find it hard to make progress and may even damage their shen and qi.

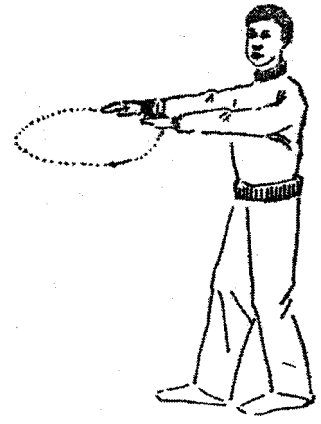
- Dantian qi treatment may lead to a patient's sick qi entering the practitioner. This is especially a risk when discharging excess qi, When the practitioner's qi merges with sick qi to draw it out, the practitioner can easily take this qi into their own body. Qi taken into the practitioner's body and not cleared out promptly will become a potential factor in illness, combining with other contributors to create illness at a later date.

Methods to discharge sick qi

There are many ways to discharge sick qi, such as using trees, water, etc. We mainly discuss using qigong practice to discharge sick qi.

Stand with one foot forward, the other back, feet parallel about 10 cm apart. The heel of the front foot is level with the tip of the back foot. Usually the male's left foot is forward, the female's right one. Extend the arms horizontally at shoulder width. The palms face down to connect yishi with earth qi.

Put your centre of gravity onto your back foot then switch it to the front one. Lift the heel of your back foot while the front half stays on the ground. Then switch your centre of gravity to the back foot and lower the heel so your whole foot is on the ground. As you move your weight backward, draw your arms back in a circle to in front of your chest with your palms facing down. Your arms move back to circle on the same side as your front foot. For example, a female with her right foot forward draws her arms back in a circle on the right side.



4-5

When moving your centre of gravity forward, push your arms forward in a circle on the other side. The male with his left foot in front draws his arms back in a circle on his left side and pushes forward in a circle on the right side. The arm movement makes a circle similar to feeling a qi circle in taiji quan. (Fig. 4-5)

Adjust your breathing while doing this. As you move your weight back and draw your arms back, breathe in and use yishi to breathe qi in through the thumb and index finger that are on the same side as the front foot. The qi goes through your arms and chest and enters your lungs. As your weight moves forward and your arms push forward in a circle, breathe qi out from the lungs, through your chest and arms, and release it through the thumb and index finger on the side of the back foot. Practise this exercise for 10–15 minutes after treating a patient. It is a way to discharge sick qi and practise qigong at the same time.

The key points of this exercise are:

Use yishi to connect the centres of the palms with earth qi.

As you breathe out, consciously send sick qi out. As you breathe in, consciously draw pure qi of the sky into the body.

Guiding qi of the inner organs and channels to do healing requires two conditions. One is a solid qigong foundation, based on all the channels being open throughout the body. The other one is the use of certain mudra. Both are very complicated to do and not suitable for widespread use.

Qi circulation treatment

With this method a practitioner guides qi to circulate through their own and the patient's body for healing. It includes face-to-face circulation and side-to-face circulation. When this method is used to diagnose illness, it is called circulation diagnosis.

Face-to-face circulation

The practitioner and patient stand facing each other. The practitioner leads qi down to dantian, combines shen and qi, then guides qi up to the head and releases it through baihui out to the sky. They then guide qi from the sky to enter the patient's body through baihui, go through the body then into the earth through the patient's yongquan energy points. Qi then enters the practitioner's body through yongquan and goes up to baihui. In this way, qi circulates through the bodies of the practitioner and the patient.

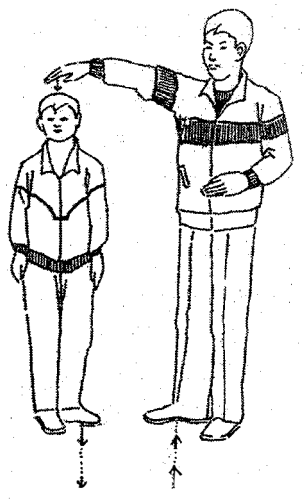
During circulation, unhealthy qi enters the earth and will not enter the practitioner's body. When qi circulates through the patient's body, the patient's qi will be adjusted and their illness healed. Because face-to-face circulation requires the practitioner to guide dantian qi up to the top of the head and out, many practitioners fear it will impair their shen, so side-to-face circulation is usually preferred.

Side-to-face circulation

The patient and practitioner both stand with one foot in front and one behind, facing side-on to one another. The practitioner puts one hand on dantian and lifts the other hand up to release qi out through the centre of the palm or the fingers, and then guide qi into the top of the patient's head. The qi goes through the patient's body and out through the back foot. The qi continues through the earth and enters the body of the practitioner through their front foot, then goes through their body to the centre of the palm. During this side-to-face circulation, qi does not go through baihui. (Fig.4-6)

In both face-to-face circulation and side-to-face circulation, the practitioner's qi goes through the patient's body from top to bottom and circulates back into the

practitioner's body, so it barely consumes any qi. As qi goes through the patient's body, the practitioner needs to focus yishi to penetrate the sick place and mobilise and discharge sick qi into the earth.



4-6

Circulation treatment is also a Zhineng Qigong method. But in Zhineng Qigong, the practitioner does not begin with dantian and dantian is not involved in the circulation route. The practitioner gathers qi from the space between them and the patient, and then sends qi into the patient's baihui. The qi goes throughout the patient's body to yongquan on the feet then out into the earth. Qi returns to the practitioner's body through yongquan, goes through their whole body and out from baihui, and continues to circulate. You can also use this method to do side-to-face circulation, and you can use this method to create a qi field.

In circulation healing, whether using lower dantian qi or directly gathering qi from the void, practitioners do not need to know the patient's symptoms, it suffices to carry out the qi circulation.

Absorb and discharge illness

The practitioner merges their shen and qi and sends qi to the patient's body to merge with the sick qi there. They then absorb this sick qi into their own body, creating a state of illness. For example, if the patient has a stomach ache, the practitioner will develop a stomach ache when they absorb the sick qi into their body. Following the treatment, the healer needs to do qigong practice to transform the sick qi into healthy qi. When the healer feels their good health return, the patient will also recover.

When I learnt this treatment from a Master I asked "When we draw out the patient's sick qi, why don't we discard it instead of taking it into our own body?" The Master replied "Bodhisattvas should take on the suffering of all living creatures" and also said "Only in this way can you reach Bodhisattva level". Then I asked "Buddha and Bodhisattvas are very compassionate. They want others to be relieved from suffering and find happiness. If we clear away the sick qi from patients we have achieved this goal so why do we still need to take the sick qi into our own body? Don't you think it's of no use, and even creates problems for us?" The Master was unhappy and reprimanded me. "This is passed on from our ancestors. You dare to change it? If you practise dao you must not care about your own life. If you cannot accept this small suffering, how can you achieve the great dao?"

Later I understood. When we use this healing method, we do not really take the sick qi into our own body and transform it. It occurs because our paranormal sensory reaction diagnosis ability operates as we carry out healing. But by the time I realised this my Master had died, which is a pity. I always suggest people should avoid this method.

Induction treatment

Practitioners with good gongfu can use this method. Sit shoulder by shoulder with the patient and begin to practise qigong. When shen and qi merge into a harmonious entirety, use yishi to merge with the patient and continue your practice. The patient will usually recover following your practice.

The mechanism of this treatment is that a particular qi field is formed around the practitioner during qigong practice. When the practitioner merges with the patient, their qi field also merges with that of the patient, creating a similar resonance in the patient's body. The practitioner's strong qi field leads to transformation of the patient's qi. In the old days a high-level Zen master often used this method to treat emperors or high officials. Because they didn't move or speak, people mistakenly believed their power came from the Buddha and Bodhisattvas.

In an experiment on this treatment, infrared equipment was used to record a practitioner's bodily qi movement during meditation. Then a child was seated beside the healer and asked to sit there quietly while being monitored. After a short time the equipment showed qi movement tracking in the child's body similar to that of the qigong master. This process has some similarities with electrostatic induction and I therefore call it induction treatment.

Consciousness treatment

Consciousness treatment is an advanced external qi treatment. It may seem it should not be called external qi treatment because it only uses consciousness and does not involve qi. But since Zhineng Qigong hunyuan entirety theory states that consciousness is special form of hunyuan qi, consciousness treatment should be categorised as external qi treatment.

The mechanism of consciousness treatment includes the following:

It uses the entirety information of yishi to gather hunyuan qi for treatment. This is a slower healing process.

The entirety information of yishi works directly on the sickness information to restore it to a healthy state. This brings about rapid change.

Consciousness treatment includes pure consciousness treatment and consciousness light treatment.

Pure consciousness treatment

In this method the practitioner thinks the patient's disease disappears, and they then fully recover. In the old days this was the most difficult healing method passed down by masters because there are no postures and movements to show people, unlike other external qi healing. Ancient people stressed that learning this method depended on the individual's level of insight.

In this method yishi activity is the same as in everyday life. People's general experience is that everyday yishi activity cannot treat diseases. This is because very few people train to focus intently and there are very few examples of this kind of treatment in everyday life. Consequently, our reference framework does not contain content about yiyuanti's control of life activity, making it difficult to grasp.

Since we introduced hunyuan entirety theory, especially consciousness theory, we have some understanding about yiyuanti and yishi activity, making it easier to learn this treatment method. In fact, if a practitioner can understand the theory of this treatment, it is simple to grasp it. Some people do it as soon as they hear about it. A solid and strong will is the key to success with it. As long as a practitioner has some foundation and is willing to give consciousness treatment, the results will be satisfying. There is no specific method for this treatment. Its principles are: focus yishi, think the patient has recovered or think the illness has disappeared and the functions have become healthy.

For example, a patient has a tumour and the practitioner can simply think the tumour disappears, or visualise that they use a knife to cut the tumour out, or use equipment to dissolve the tumour, or they transform (hua) the tumour to disappear. For ulcers, the practitioner can simply think it is cured, or visualise filling in the broken skin or smoothing it, or healthy skin re-growing. For broken bones, the practitioner can simply think the broken bone has healed and is functioning normally, or they can visualise the broken bone ends being fused together, or can visualise welding the broken bones together, etc.

It is generally better not to envisage complicated scenarios. Even if a practitioner has advanced medical knowledge, they should not use it to think about how the healing takes place. Because the physical change process is slow with ordinary medicine but very fast using consciousness treatment, the mechanisms for the two are different.

Pure consciousness treatment is not affected by distance between the practitioner and patient, nor if the patient is hidden from the practitioner. This is because of the particular features of consciousness activity.

A practitioner of pure consciousness treatment should not differentiate between diseases and should not have any opinion about any disease. They must believe any disease can be cured using yishi. During consciousness treatment, do not

think about how yishi enters the body or how to treat the disease, simply think the result. This is because consciousness is already in the diseased area as your thought appears. If you think again about how to go into the diseased area, yishi's flow is broken and cannot work there effectively.

Pure consciousness treatment can heal problems from afar or close by. The practitioner need not know the location and specific condition of the patient. Pure consciousness treatment can be given to any patient if their name is known or you are given a link to them. For example, Zhang San develops thyroid cancer. A practitioner can treat the cancer through thinking it disappears, even if Zhang San is thousands of miles away and the practitioner does not know Zhang San at all. The vast abilities of consciousness are determined by yishi's material characteristics, its entirety information characteristics and its selection characteristics. There are many people named Zhang San in the whole country; will all people called Zhang San be affected? The answer is no. Because the Zhang San being treated is a specific person, the practitioner's consciousness has directly chosen this Zhang San based on information provided by others. In a paranormal abilities state, yishi goes beyond physical time and space, meaning it has no notion of distance. The ancients said that one thought contains 3000 universes.

In long distance healing and diagnosis, the practitioner only needs to send an instruction. This instruction includes the entirety information of the patient given by the go-between. The practitioner's consciousness uses this information to work directly on the designated patient.

Consciousness light treatment

Consciousness light refers to the combining of yishi and vision, with vision moving under the guidance of yishi. Because vision is a reaction to light rays, a special band of electromagnetic waves, consciousness light is not pure consciousness activity. Compared with pure consciousness activity, consciousness light has more material characteristics. However, consciousness light is not only a combination of consciousness and electromagnetic waves.

Consciousness light treatment refers to healing in which yishi light is used to shine through the disease. In this treatment the practitioner usually floods the diseased area with consciousness light. Yishi guides the vision in combination with healing information. The key point is that all three must work on the unhealthy area instantaneously so the healing process is total at the moment yishi light goes into it.

Consciousness light treatment works on the disease and changes it instantly. It is not continuous. Consciousness light is like a pulse impacting the disease. It can be done once or repeatedly.

Practitioners should see the disease as qi. Yishi light should go directly through into the diseased area to transform and disperse, making all healthy there. Consciousness light treatment is different from sending qi with the eyes. Using the eyes to send qi requires yishi to guide the qi from inside the eyes outward; it is a thought process, that inner qi is sent out. But with consciousness light healing, there is no thought of using the eyes to send qi out. One only uses yishi to focus the vision to work on illness; and the vision is not a thought process of going from inside outwards.

SECTION THREE: ZHINENG QIGONG EXTERNAL QI TREATMENT

Introduction

Zhineng Qigong external qi treatment builds upon experiences of using traditional qigong external qi treatment. It is a new treatment that combines the use of paranormal abilities and qigong. In it a practitioner uses yishi with natural hunyuan qi, not dantian qi.

Its features include:

- It does not require a deep qigong foundation. Practitioners can give external qi treatment once they have learnt Lift Qi Up Pour Qi Down. In Zhineng Qigong science, external qi treatment is one of the most basic techniques.
- External qi treatment does not harm one's own qi or one's qigong progress; in fact it improves gongfu.
- Practitioners do not need to know a patient's symptoms before giving treatment. They just send hunyuan qi combined with good consciousness information to obtain good results. People can use this method without having much medical knowledge.
- The methods are simple and easy to grasp, and thus are readily popularised.

Zhineng Qigong external qi treatment combines consciousness and qi, with consciousness guiding qi. The practitioner can send qi into the patient's body through touch; by directly combining qi and consciousness to work on the disease; by sending pure consciousness into the sick area to transform qi; by sending qi to an object (such as water), to then work on the patient's body. A major difference is the qi source used in Zhineng Qigong treatment. Traditional qigong treatment mainly uses dantian qi whereas Zhineng Qigong uses natural hunyuan qi. Zhineng Qigong external qi treatment can be large-scale, through organising the qi field. This is described in the next section. Zhineng Qigong external qi treatment is very different from traditional external qi treatment.

Theoretical foundation of Zhineng Qigong external qi treatment

Zhineng Qigong external qi treatment is an important part of Zhineng Qigong science. Its guiding theory is hunyuan entirety theory, the theory on which Zhineng Qigong science is founded and which all its external qi treatment is based on.

Hunyuan entirety theory states:

Everything in the universe is a form of hunyuan qi

Visible objects are a concentrated state of hunyuan qi. Invisible qi is scattered hunyuan qi and is the most widespread form of hunyuan qi. It is formless and evenly distributed. Each level of matter has its own invisible hunyuan qi. For example, there exists hunyuan qi of humans, flowers, grasses, trees, rivers, oceans, stars, the sun, the moon, and original hunyuan qi. Zhineng Qigong practice and external qi healing focus on human hunyuan qi and original hunyuan qi. Human hunyuan qi is the most advanced and complicated of the various levels of hunyuan qi. It exists only in human beings. Original hunyuan qi is the most elemental and pure hunyuan qi. It fills the entire universe. It is the source and background for the generation and transformation (sheng hua) of everything.

Zhineng Qigong focuses on these two kinds of hunyuan qi, the highest level and the source. This means Zhineng Qigong practice includes all levels of hunyuan qi in the universe, because these two kinds of hunyuan qi include all the features of all levels of hunyuan qi. When two kinds of hunyuan qi combine, they can act on all other levels. Examples are the yin-yang level, the five elements level, bagua level and the physical level. When consciousness is combined with original hunyuan qi it can cure illness, prolong life and develop wisdom. In specific qigong healing, practitioners don't need clear knowledge of patients' symptoms and can heal all kinds of illness, whether of the inner organs, the sensory organs, other body tissues and structures, due to deficiency or to excess, to cold or to heat conditions, etc.

Constant hunhua of hunyuan qi

Hunyuan (混元) theory states that hunyuan qi constantly moves and transforms throughout the universe. This happens at and between different levels of hunyuan qi and different entities, especially living things.

In human beings, the most advanced creatures, there is constant hunhua (混化 merging and transforming) of their own qi with external hunyuan qi.

Generally speaking, there are two kinds of hunhua process. The first is the natural hunhua process of all existing time-space structures. This is a slow process. The second is a conscious hunhua process guided by human yishi intention. This hunhua is specific to humans and is a rapid process.

We use both these ways to hunhua in qigong treatment. The first way is to selects a good location (with good fengshui) and good medicine (herbs, animals, minerals) for treatment. This is a natural way for human hunyuan qi to hunhua with the time-space structure of other things. Traditional qigong uses this approach more. The second way is to use consciousness combined with hunyuan qi to do treatment. Traditional qigong practitioners mainly use consciousness combined with dantian qi to do treatment. When practitioners work on their dantian qi to make it abundant, their yishi hunhuas with their own hunyuan qi. Once this qi is abundant yishi can readily guide it; this qi contains powerful high-quality human life information. When yishi guides such qi into the patient's body, the hunhua effect will naturally bring good health.

Visible and invisible change (you wu xiang sheng 有无相生) within objects

Every physical substance undergoes a constant process of invisible hunyuan qi changing into form and visible form changing into invisible hunyuan qi. This means every object changes every single moment. Similarly, an unhealthy state within a human body also changes all the time. The key step in Zhineng Qigong external qi treatment is this transformation process. If good information and sufficient qi is added in the process, any disease can be changed and cured.

Yishi activity is the content and process of yiyuanti activity

Yiyuanti is the most advanced, powerful and effective level of human hunyuan qi. It is extremely subtle, even and responsive, so it can actively merge with hunyuan qi of any level and furthermore can guide its transformation. It can change visible matter into invisible qi and change invisible qi into visible matter. In Zhineng Qigong external qi treatment, practitioners actively use yishi to merge with the most fundamental original hunyuan qi and lead qi into the patient's body, and furthermore can use yishi information to create change. That is why yishi activity is so valued in Zhineng Qigong external qi treatment.

Why is it that traditional qigong treatment using dantian qi on a patient can cure disease without specific consciousness information? It is because the practitioner's dantian qi has been processed by consciousness and already contains consciousness elements. This means the practitioner does not need to add specific information about healing illness.

Zhineng Qigong external qi treatment uses natural hunyuan qi, which does not contain human hunyuan qi, meaning it does not contain any consciousness characteristics. Natural hunyuan qi freely enters the human body and merges and transforms within it, but it cannot change the natural order of the body's functions. If consciousness merges with hunyuan qi and guides it to transform in accord with

yishi's wishes, it will quickly transform the illness. This active use of consciousness is the main reason Zhineng Qigong treatment acts more rapidly than traditional qigong treatment.

There are various different levels of hunyuan qi in the universe. Why does Zhineng Qigong external qi treatment choose original hunyuan qi rather than other levels such as the hunyuan qi of flowers, grasses, trees, rivers, the sun, the moon, the stars, etc. Firstly, original hunyuan qi is everywhere and is inexhaustible. Secondly, original hunyuan qi is the most subtle and even level of qi, so consciousness information can readily change it. All other levels of hunyuan qi have specific stable characteristics that make it more difficult for them to be transformed and used for healing.

Some qigong methods use the hunyuan qi of physical matter for practice and external qi treatment, e.g. qi from trees or from the sun and moon. They think they can better focus on and gather the hunyuan qi of physical matter. This is a misunderstanding. Hunyuan qi of any kind gathered by consciousness is invisible. When a practitioner focuses yishi on a certain level of hunyuan qi, yishi can merge with that kind of hunyuan qi and use it. Yishi can merge with and utilise any level of hunyuan qi it focuses on. In fact gathering original hunyuan qi is easier than gathering other levels of hunyuan qi. Practitioners don't need to focus yishi on any specific object, just merge with the void.

The guidance function of yishi

Hunyuan entirety theory notes that human consciousness activity influences human life activity through yishi guiding bodily hunyuan qi. Yishi also works directly with original hunyuan qi. Its guiding function manifests fully in Zhineng Qigong treatment.

Zhineng Qigong external qi treatment methods

There are many forms of Zhineng Qigong treatment. However the essence of all these is a focus on the guidance function of consciousness. In other words, all treatments aim to let yishi guide qi to treat disease. The ideal is if a practitioner can grasp this essence and directly use yishi, not other ways of healing. However most people cannot grasp this essence fully to begin with and need a specific procedure for practice, which is introduced below.

La Qi treatment

With La Qi (拉气) healing the practitioner uses their hands to gather natural hunyuan qi and send it into a diseased area to make it healthy. It's a simple and easy healing method. It is taken from the movements of La Qi and the lifting and

pouring movements of Lift Qi Up Pour Qi Down Method. We know pulling qi and pouring qi are the essence of Lift Qi Up Pour Qi Down and the foundation for gathering qi for treatment. There are three forms of mobilising qi in Lift Qi Up Pour Qi Down Method: horizontal, vertical and pushing and pulling qi. These three forms of mobilising qi move in each of the three dimensions of qi. This means they cover all qi everywhere and qi can be drawn in evenly and effectively. La Qi in Lift Qi Up Pour Qi Down practice strengthens the qi connections between the hands and external qi, and also gathers natural hunyuan qi around the hands, which is good for sending qi into the body. Practitioners can used the gathered qi for themselves or for treating illness in others. So Zhineng Qigong practice and external qi treatment are one and the same.

When doing La Qi healing for others, there is no need to practise the full method of Lift Qi Up Pour Qi Down. Use horizontal and vertical La Qi to gather qi, then push and pull qi through the unhealthy area. For ease of use, practitioners can simplify horizontal and vertical movement into slow and even circling.

To do this treatment well you should consistently practise La Qi to build strong qi sensation around the hands.

How to do La Qi healing

Relax the hands, place the palms in front of the chest, the centres facing each other; open and close the arms from the elbows to pull qi between the hands slowly and evenly; focus yishi on the space between the two palms; merge yishi with external hunyuan qi; gather external hunyuan qi as a qi ball through repeated open and close. You may feel qi strongly while doing this, as if you cannot open and close your hands. You can treat the patient once qi sensation is strong. Separate the qi ball, half in each palm and place one either side of the patient. Open and close and pour qi through the unhealthy area without touching. You can also do pulling qi with one hand. With the hand containing half a qi ball, rotate at the unhealthy area or push forward and pull backward through it. When doing the two hands or single hand circular pulling qi, think you are sending the qi ball from your hands to the unhealthy area.

Don't focus on your laogong energy points when doing open and close or pulling qi treatment, as that may draw dantian qi out through them. It's not necessary to do open and close with the hands prior to treatment once you are skilled in this method, as external hunyuan qi can be gathered instantly by rotating the hands.

You can do La Qi treatment with a circular movement anywhere there is a problem. (Fig. 4-7)

4-7

For example, for indigestion, gastric ulcers, atrophic gastritis, other stomach inflammation, stomach cancer, etc, the practitioner just needs to do pulling qi in a circular movement at the stomach and think the stomach problem has disappeared and the stomach is healthy. When healing a tumour or bony spurs, think they are changed into qi and have disappeared. When healing broken bones, think qi has gathered into form to knit the broken bone.

In La Qi treatment a practitioner mainly sends qi to the diseased area, or sends qi through important energy points such as duqi, mingmen and hunyuanqiao, to then expand and fill the whole body. Qi can also be poured throughout the whole body, such as from baihui to yongquan.

Key points for La Qi treatment

1. Disease can be cured only when consciousness goes through the diseased area. When practitioners send qi into that place, they use yishi to lead qi to open out from the centre and close into it. Once the diseased area is totally open, totally without any hindrance, the disease disappears.

2. Hunyuan qi treatment aims to turn sick qi into healthy qi, not to discharge sick qi from the body. Practitioners should keep this in mind during pulling qi treatment. Sick qi is a pathological qi field that exists in the body. When people are healthy, cells are arranged in an orderly fashion and surrounding qi also forms a harmonious qi field. But when people become ill, cell functions change and the qi field also becomes disordered. In some other kinds of qigong, treatment aims to discharge sick qi, with disease cured once the unhealthy qi field has gone. In Zhineng Qigong, treatment aims to send hunyuan qi to the sick area through yishi, combined with good information to change the cells' structure and functions to a healthy state. This will lead to the qi field also becoming healthy. So when we use La Qi healing we just need to think "be healthy, be healthy, be healthy". Repeat this in a focused way, think and visualise "be healthy" many times.

3. The purpose of hunyuan qi treatment is to make a sick patient healthy. So after you give healing, don't ask the patient about feelings they might experience from having qi sent to them, such as soreness, tingling, swelling, cold or warmth at the diseased area. Ask the patient in a positive manner "Do you feel better now?" This is a way to confirm good information at the same time as checking the result, while giving both of you some leeway.

   At this time, if you tell the patient to move a little and experience the sick area with positive information, their consciousness will combine with qi to go there and bring about deeper change and a better result. So you can also say "Move a little. Do you feel better now?" A patient in pain will usually not dare to move, so their consciousness is unable to merge with the qi you send. However if they

do move, their consciousness combines with qi and consequently their illness can be cured.

Tell a patient with very serious or life-threatening disease to start with gentle and small movements, not sudden big movements. If you tell them to do big movements they will feel pressured and will not dare move much. For example, qi healing on a broken arm should immediately bring recovery. But this requires good cooperation from the patient. If the patient's consciousness is very stable and they believe their arm is healed, and move it normally, this can combine the qi you send with the patient's consciousness and body to form an entirety hunyuan qi field and guarantee healthy functioning. If consciousness does not direct the damaged arm to move, consciousness cannot combine with qi in the damaged area to recover the functions. In this case, even if you send a lot of qi, it remains difficult to bring about immediate recovery. Ordinary thinking is that one shouldn't move a broken bone or it will be very painful, so usually people don't dare to follow the healer's suggestion and move their arm. Of course, they will not consciously do the movement by themselves.

So what should one do? We must guide them to begin by moving their fingers slightly; if there is no pain then move their wrist; if no pain then move the whole arm; if still no pain then tell them to pick something up. Guiding them step by step will help make a patient less fearful and will achieve a good healing result, but don't ask them to make large sudden movements. If they won't do the movements, don't criticise them, don't say their mind is blocked, their understanding is not good, "we don't connect well". These words will negatively influence the patient and don't fit with the qigong requirement that qigong practitioners should help people with a full and compassionate heart.

4. The treatment method has no particular fixed form. Be flexible and create different ways to heal. For example, combine qi with yishi to do push and pull movements, or use qi acupuncture, or use other ways to guide qi to heal illness. These are just examples for better understanding; many forms of treatment can be created. The most common and most frequently used style is to rotate or push and pull qi at the diseased area.

5. Practitioners should have confidence in the treatment. This is very important. If a practitioner has doubts about the treatment, their consciousness will have blockages and will not be able to send qi out to penetrate the sick area. The effect of consciousness is huge. If you force yourself to do healing against your own wishes, the results will usually be poor. When you greatly want to do healing and feel confident, the results will usually be very good.

Furthermore, the confidence of the patient and those around them also affects the efficacy of treatment. A patient who believes qigong can cure their disease and

who has good information in their consciousness can accept the qi and treatment information of the practitioner in a positive manner. When a patient thinks their disease cannot be cured and has doubts about qigong treatment, this negative idea sits stubbornly in yishi so they have difficulty accepting external qi and information. Even if the disease is cured, it may recur if the patient doubts the treatment and its results.

For example, a female reporter came to visit us when we went to Xinjiang Province to teach qigong in 1986. She told us she did not believe in qigong. She had a tumour on her neck and nevertheless asked us to treat her. Generally I do not treat others, especially those who do not believe in qigong treatment. However, to support qigong development in Xinjiang I agreed to treat her. I asked her to lower her head. When she followed my instruction and lowered her head, I told her the disease was cured. She touched where the tumour was and when she found it had disappeared she was very surprised. Because she didn't believe in qigong, her consciousness would normally resist treatment. But in lowering her head she accepted my instruction, and with this movement I sent qi into the tumour and it disappeared. However, when she returned home she thought "It's impossible to make a tumour disappear. Maybe the tumour has been pressed inside." So she frequently touched and pressed that area. People around her were also sceptical and all came to feel for it. This led to the tumour re-appearing, although smaller. She came to me for treatment again.

Why had the vanished tumour returned? When people get a disease, the structures and tissues change and the qi field around them also changes. When yishi brings qi into the tumour and makes it disappear, the original qi field of the tumour has not gone completely and information of the disease is still recorded in yishi. Although the physical tumour is gone, its information and qi field still exist.

This is like the way infrared photography can record the image of a person in an empty room after the person has left. There is a background electromagnetic field throughout the universe. A person's electromagnetic field disturbs this background field and remains there for some time after the person has left. In the same way, although the tumour disappeared, its qi field was still there. When a patient keeps thinking that the tumour may still be there, consciousness information gathers more qi and that gathers into a tumour again. This is why a tumour that disappears may return.

How should one deal with this kind of situation? Usually the patient's doubts come from not understanding external qi treatment. So we need to explain qigong healing clearly to them and then send healing again. Yishi should bring qi into the sick area and fill it up to get rid of the problem. After it has gone, continue filling the area with a good information qi field so as to totally change the old qi field, then the disease will not return again.

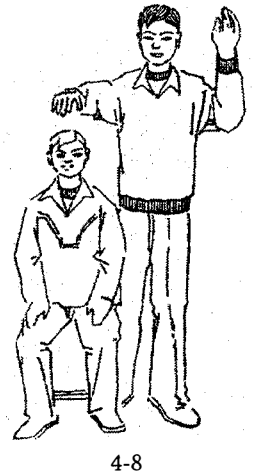
The effect of pulling qi treatment does not only rely on the practitioner's abilities. The surrounding qi field also has an influence. Zhineng Qigong values the influence of a collective qi field. People have practised Body Mind Form for five years at Shi Jia Zhuang Zhineng Qigong Centre. During this time the qi field has built up stronger and stronger. Practice in this qi field improves fast, as does gongfu, and healing is more effective. When we connect with a strong qi field like this to do pulling qi healing, that qi field is mobilised. Practitioners experience the difference in treatment efficacy between only doing healing oneself versus connecting with and using such a qi field to do healing.

Pulling qi treatment is a basic skill in Zhineng Qigong. Practitioners can master it after a few days' practice, although this is not an indication of their gongfu level. Pulling qi treatment can build qigong practitioners' confidence. It uses natural hunyuan qi, so it does not harm a practitioner's own qi. Furthermore, external qi treatment is also a way to improve one's qigong level. This treatment only needs practitioners to send qi where a patient experiences ill health. Because surrounding healthy hunyuan qi separates the patient and the practitioner from each other, and because the practitioner directly thinks the illness changes into a healthy state, the patient's sick qi cannot be transmitted to the practitioner.

Circulation treatment

Circulation includes face-to-face circulation, side-to-face circulation, gathering qi and sending qi. The first two methods are similar to those of dantian qi circulation so we do not describe them further here, we only explain gathering qi and sending qi treatment.

The patient and practitioner stand or sit. The practitioner slightly lifts one arm, the centre of the palm facing upward or outward to gather original hunyuan qi from the void. Use the other hand to send qi to the patient (Fig. 4-8). The aim of this treatment is that the practitioner receives original hunyuan qi and sends it to the patient. The practitioner's body is like a conduit: yishi merges with external qi that then goes through their bodies. Dantian qi is not sent, so this method doesn't consume the practitioner's internal hunyuan qi.



4-8

Combined yishi and qi treatment

This method does not involve any physical action. Yishi combines with hunyuan qi to go into the patient's body to heal their illness.

Image thinking can be used for this treatment. The practitioner can visualise a qi knife cutting off the disease, using a qi needle to do acupuncture, or visualise some way to overcome the disease. For example, in one asthma case brought on by cold weather, a practitioner found that directly sending qi was not very effective. So the practitioner merged yishi with qi and visualised pushing a red-hot poker into the trachea to open it, which was immediately effective. This was because thinking in images can easily gather qi: the practitioner actively thinks about what they are doing, so the movement in yiyuanti is bigger and powerful, meaning its effects are naturally strengthened.

This treatment can be used to directly send qi to patients. It can also be used to send qi to a visualised empty qi person. In this case the practitioner projects the patient's unhealthy area on the empty qi person and sends qi to the diseased area to heal them. This can be used for long-distance healing.

When using this treatment method, you can also use yishi to guide qi from all directions into the patient's body to open all blockages. The patient will naturally get well.

Information water treatment

The practitioner takes a container of water, sends qi and information into it to create information water and uses the water to heal illness. This is called information water treatment. It was first used for treatment in Shi Jia Zhuang Huaxia Zhineng Qigong Centre in 1985. A qigong master called Yanxin became very interested in this treatment method and popularised it so it became famous in Chinese qigong circles.

What changes occur when qi is sent into water? Is the water truly changed, or is qi stored in the water? Scientific experiments in the last few years have proved that changes do occur. An experiment at Tsinghua University showed that external qi caused changes to the laser polarisation plane of water, and alteration of the Raman spectrum. An experiment at Guangxi medical school also showed that external qi caused changes to the infrared spectrum of water. These changes lasted more than one hundred days. Furthermore, qi water can affect ordinary water nearby. This shows that external qi produces changes to the water, and the qi stored in water retains the water's changed state.

At Huaxia Zhineng Qigong Training Centre, information water was used in experiments with white rats. There were forty rats in each experiment, twenty in the experimental group and twenty in a control group, with the same living conditions. The rats in the experimental group drank information water and those in the control group ordinary water. The rats' weight and their performance running mazes were measured after three months. The information water rats weighed more than those

in the control group. Initially rats in the experimental group did not run into the mazes with food inside. However, once the rats were left without food for three days, the experimental group's performance was clearly superior to that of the control group. This suggests that the rats in the experimental group were less hungry due to the intake of extra qi, so were not motivated to enter the mazes. In addition, when bones were fractured the rats in the experimental group recovered faster than those in the control group.

All these results are consistent with the expected effect of information water. They demonstrate that the differences between information water and ordinary water are brought about by qi. These experiments show that qi water alters living organisms, which supports its use for healing.

To make information water, put water in a container, use yishi to send qi into the water for five to ten minutes. Consciousness activity is key to the process. Practitioners can send different consciousness information to fit with different needs. Different information will bring different changes to the water and its effects will vary. Consciousness sends qi combined with information. Practitioners can send qi into the water directly or through organising the qi field. The more sure and clear the consciousness intention is, the better the effects will be.

Magic water of traditional qigong is similar to this. In Zhineng Qigong, information water is explained in scientific terms, which is easier for people to grasp and use. However, some people who have learnt Zhineng Qigong and understood how to make information water make it seem complicated and mysterious and pretend to have invented it, in order to make money and become famous. This is misbehaviour, breaking the Zhineng Qigong moral code. For example, some people prepare information water using yin-yang theory instead of hunyuan qi theory. They prepare a bottle of water, put their hands above it and think the water to be warm or to be cold, then say they have successfully prepared information water.

Information water can be drunk, be applied to the skin or used to bathe in.

Other methods of external qi treatment

There exist a variety of methods in addition to the external treatments above. Some people send qi and consciousness to a specific object, called an information object. Some people send qi and consciousness to a picture or calligraphy, called information calligraphy and painting. Some people use qi and consciousness in the process of singing a song, called information singing. Some people send qi and consciousness to tapes, called information tapes, and so on. All these are different forms of external hunyuan qi application and very basic content of Zhineng Qigong. Anyone who tries to make them seem mysterious deviates from the scientific attitude of Zhineng Qigong.

SECTION FOUR: CREATING A QI FIELD AND QI FIELD TREATMENT

Creating a qi field (zu chang 组场) is a new and fast way of teaching qigong, and of giving qigong treatment. Zhineng Qigong introduced it to the world. In recent years Zhineng Qigong has used the qi field for teaching, giving lectures, qigong treatment, scientific research, and so on, with very good results. An organised qi field for treatment is just one use for it, but it is the most popular aspect today. After we popularised it more than ten years ago, it has been widely accepted by many other branches of qigong. Many qigong masters create a qi field when they give a lecture, bringing more effective results and having a big influence on participants. However many people are not clear what an organised qi field actually is and many people have different views regarding it. Some think it is a form of psychological suggestion, crowd hysteria, a resonance effect, and so on.

What's more, there are various ways of creating a qi field. Some people use yin-yang theory to create a qi field. Some use Five Elements theory. Some people use bagua theory, and so on.

What is the meaning of a qi field; how did qi field theory and methods develop? The reliability of its effects requires detailed explanation, without which it is not easy to develop it in a positive way.

Creating a qi field is a new method developed by Zhineng Qigong. Our experiments demonstrate various benefits to doing this. When used to teach qigong it makes 'heart to heart' teaching possible [understanding beyond spoken or body language]. In treatment it means one can do healing for many people at the same time. Used for giving a qigong lecture, it helps improve people's memory, gongfu and health. When a qi field is used in scientific research, there is clear evidence of beneficial changes relative to results without creating a qi field. A qi field can be created to improve production in industry, agriculture, forestry, animal husbandry and fisheries.

Much evidence exists that an organised qi field is an immense development in the qigong history of our country. Here we systematically provide detailed information covering qi field creation and its use for treatment.

Introduction to creating a qi field

The meaning of creating a qi field

A qi field is different from the word 'field' as used in modern science. The meanings of field in physics include:

An invisible form of energy distributed in space.

> The gradient change of an invisible substance around any physical form. When the field changes over time, it is called a variable field. When the field doesn't change over time, it is called a static field.

The qi field of qigong science is neither of the above. Hunyuan entirety theory states that a qi field is the invisible presentation of an object's entirety characteristics, which include the content of the two kinds of fields above. [The invisible qi field that surrounds an object contains the same entirety information as the object it surrounds.]

Zhineng Qigong created the term 'zu chang' (creating/organising a qi field) with a specific meaning. 'Zu' means to create or organise; 'chang' means qi field. To create a qi field, a practitioner uses yishi to unite their qi, natural hunyuan qi, and the hunyuan qi of people and objects in a certain place, into a hunyuan entirety, and fills that space with that hunyuan entirety. This is called creating a qi field.

The benefits of a qi field are determined by its strength, density and quality, and on how well things [especially people] merge and transform with it. An organised qi field has many uses. It can be used for treatment, teaching qigong, giving lectures, etc. Whatever the use is, its creator must have a strong desire to create it, must go into a good qigong state, and must use that state to make the qi field stronger, sending information to lead transformation towards its goals.

Effects of an organised qi field

The Zhineng Qigong qi field has been used for teaching qigong, providing treatment, giving lectures, scientific research, etc. We now talk about how the qi field works on different levels of matter.

Effects on the human body

Experiments show an organised qi field can have beneficial effects on human body functions and can be used to treat various diseases. We co-operated with Professor Yang Zi Bin of the Foundation Medical Institute of the Chinese Academy of Medical Science to investigate the effects of a qi field on cardiovascular function as measured by a TP-CBS cardiovascular parameter device. We carried out five phases of tests between 1989 and 1992, and collected more than 18,000 measurements. These showed a Zhineng Qigong qi field clearly improves cardiovascular function, including systolic pressure, diastolic pressure, peripheral vascular resistance, stroke volume, cardiac output, blood viscosity, blood vessel compliance (elasticity), etc.

Effects on animals

In 1991, Guangzhou 157 Hospital conducted animal experiments with a Zhineng Qigong qi field. They put white rats in Zhongshan City Conference Room where a lecture was given in a Zhineng Qigong qi field. The immune function of the rats was

measured on the 3rd, 7th and 13th days. The immune function of the experimental group was clearly higher than that of the control group not present at the lecture, and only began to decrease on the 13th day. Another experiment conducted by the previously mentioned Foundation Medical Institute together with Huaxia Zhineng Qigong Training Centre showed inhibition of carcinoma metastasis by 85%.

Effects on plants
Use of the qi field in agriculture has brought great achievements throughout the country. Tens of experiments were held throughout China. The biggest area covered by a qi field was 150 mu (10 hectares).

Effects on cells
The Chinese Academy of Medical Science, in co-operation with Huaxia Zhineng Qigong Training Centre, successfully conducted an experiment using a qi field to suppress the splitting and growth of cancer cells, and also looked at neural cells' luminescence. In an experiment conducted by the Biology Department of Lanzhou University, an experimental group of patients with damaged sciatic nerves were treated in an organised qi field. They recovered 2–3 days earlier than patients in the control group.

Effects on inorganic substances
In experiments at Shi Jia Zhuang Tie Dao College, a qi field was used in making two kinds of prefabricated concrete slabs. Compression strength was improved by 7.9% and 8.5%. In an experiment conducted by Huaxia Zhineng Qigong Training Centre, information water was fed to rats (twelve batches with forty rats in each batch) and weight, intelligence and bone recovery status were all obviously optimised in the experimental group compared with the control group.

Theory of creating a qi field

Creating a qi field (zu chang) is based on hunyuan entirety theory, especially hunyuan qi theory and yiyuanti theory. It is an extension of consciousness and qi treatment, one kind of Zhineng Qigong external qi treatment.

Hunyuan entirety theory explains that human consciousness not only can guide one's own hunyuan qi, but also can to a certain extent direct qi to follow the seven movements: to open and close, gather and disperse, go out and in, and transform. We use those laws to create a qi field. To do this, yishi gathers natural hunyuan qi into a certain location, improving the strength and density of its qi.

When one creates a qi field, one uses consciousness and language to mobilise the hunyuan qi of everyone present to merge together and form a 'ren zai qi zhong, qi zai ren zhong' hunyuan entirety, in which the qi field of each person is also intensified. (In the qi field, people are within its qi and its qi is within people.) The

creator of the qi field uses the transformation of their own qi field, along with the guidance of what they say, to influence the qi field and everybody in it.

The effects of an organised qi field are determined by three factors.

- The natural hunyuan qi. The quality and quantity of the hunyuan qi in the qi field determines its effectiveness. In other words, if the 'feng shui' (风水) of the environment is good, this means hunyuan qi is abundant and the qi field will be more effective.
- The gongfu of the qi-field creator. When the creator's gongfu is higher, their ability to gather hunyuan qi is stronger.
- The synchronisation of the yishi activities of the participants. If they are well synchronised, the qi field will be more effective.

Looking at these three factors, the first factor is the foundation, the second is the core and the third is the key. We say the second is core because when the creator's qigong foundation is strong enough, it can compensate for deficiency in the feng shui of a location. The creator's abilities can mobilise each participant's consciousness to work in unison, increasing the harmony of the qi field. Good gongfu can also improve the quality of the qi field.

We can explain the mechanism of creating a qi field using the example of a laser. Gathering natural hunyuan qi is like harnessing the energy that produces a laser. Adjusting participants' consciousness and qi increases the orderliness of the qi field. The creator is like a laser atom, determining the characteristics of the laser that is being produced.

There are two possibilities when creating a qi field. One is when a group of lower-level qigong practitioners organise a qi field for many people. None of them have strong qi, nor a good ability to gather natural hunyuan qi. But because they unite their consciousness to think in the same way at the same time, they can mobilise the qi of all those present to form a strong qi field.

The second situation is when a high gongfu person creates a qi field for many people. They have the ability to strongly gather natural hunyuan qi. At the same time their own qi field, like the synergy of a laser atom that activates the power of the laser, unifies the qi of all those present to create an incredibly powerful qi field.

To help people better understand the effect of a qi field, we use the analogy of a laser, but we should be aware they are different. Firstly, organising a qi field is a complicated hunhua process. The qi field that is established is formed through hunhua of the three factors mentioned previously [natural hunyuan qi, that of the organiser, yishi activity of participants]. Furthermore, the organised qi field is in constant hunhua with every other thing in the qi field. During the hunhua process,

the creator's consciousness instructions play the leading role. Their qigong level leads the whole qi field towards a uniform state. Their instructions determine the density of the qi field and their gongfu level decides the quality of the qi field.

The effects of a qi field reflect the gongfu level of the creator but also everything else in the qi field. The effects will differ with the same creator but different people, animals, plants or inorganic substances. Participants do not passively accept the effect of the qi field, they also influence it. When participants are vigorous, focused, in tune with the leader, the qi field is strengthened. If not, the qi field will be scattered or undermined. Generally speaking, participants who strengthen the qi field also benefit from it.

When a qi field is organised for animals, rules of the natural world generally operate but the qi field will also be influenced to some degree by the animals' emotions (such as anger, nervousness, fear, etc). The effects of a qi field created for plants or inorganic substances are completely determined by the creator. In short, the effects of an organised qi field are determined by the hunhua of that qi field with other objects. The degree of hunhua is determined by the degree of synchronisation of the two. For plants or inorganic substances without consciousness, the creator should simply use yishi to bring about change. However once these objects have changed, their change can in turn influence the qi field. When people are changed, the influence on the qi field is even greater.

Experience has shown that qi field treatment is usually more effective than individual treatment. In individual treatment, yishi and qi of the practitioner interact with those of the patient. If the patient's yishi doesn't work together with the practitioner's, treatment will be less effective. In an organised qi field, most participants' yishi follow the organiser's and consequently strengthen the qi field, which generally makes treatment more effective than individual treatment. This is especially the case when participants observe the effects of organised qi field treatment. They feel encouraged and begin to trust the qi field more deeply, which further strengthens it. This is why repeatedly intensifying a qi field can greatly improve treatment efficacy.

History of zu chang

Zhineng Qigong's organised qi field is based on certain ways of teaching used in traditional qigong, modified in the light of modern scientific achievements and to meet modern-day needs.

Four influences contributed to the development of zu chang.

The first came from traditional qigong, where the master leads their disciples in qigong practice, sitting in front of them and leading them to 'meet Buddha'. As a

result some disciples said they felt they really followed their master to arrive in paradise. (Actually the phenomenon is that disciples received information from the master's visualisation, which created an illusion.)

The second influence was the traditional qigong master helping disciples improve their gongfu. In middle-level qigong methods the master 'feeds qi' to disciples to help them progress. In higher-level qigong methods the master does 'heart-to-heart' teaching to pure consciousness disciples. (This is a kind of consciousness communication.)

Thirdly, I got ideas from my friends Jiang Bo and Ou Han Rong. They asked patients to sit around in a circle, adjust their posture, then drink tea and talk freely. While this took place they sent qi to the patients and mobilised the qi field.

Fourthly, modern scientific techniques have proved that the movement of a qigong master's internal qi can affect others around them and lead to similar qi movement in their body.

We combined the above four elements with hunyuan qi theory to form Zhineng Qigong's new approach of an organised qi field. We first used it in 1978 and in the spring of 1981 it was formally used for teaching qigong. In 1984 it was formally used for group treatment in clinics. In the spring of 1986 the organised qi field was announced as one of the main features of Zhineng Qigong.

When a qi field is created, Zhineng Qigong pays no attention to the details of the site, or its contents and their arrangement. Organised qi field treatment ignores patients' disease diagnosis and their state of health. With organised qi field teaching and giving lectures, one does not care about the level of the students, etc. One only needs to concern oneself with mobilizing natural hunyuan qi into the qi field and guiding it inside everyone in it, while at the same time actively using yishi to give positive information and create a good result.

An organised qi field doesn't require the use of dantian qi to help students. It expands the heart-to-heart teaching of traditional qigong. It breaks open the mysterious ways of teaching in traditional qigong – of 'no teaching for six ears'. It is important for establishing Zhineng Qigong as scientific, open to the wider society, accessible to anyone, and a way of life.

Following the invention of Zhineng Qigong's organised qi field, it received a lot of attention and interest in qigong circles. The famous qigong master Yan Xin used it widely when giving lectures, and its use in this way was soon widespread throughout China. Unfortunately many people do not understand the mechanism and purpose of an organised qi field, and their qi field information leads many people into collective spontaneous movement in which they lose self-control and even their mental balance.

Some people want to change the way a qi field is created, replacing hunyuan theory with yin-yang theory, five elements theory, bagua, etc. They even consider this a further development of the Zhineng Qigong qi field. In fact it is 'drawing a snake and placing legs on it'.

Methods for creating a qi field

As we know, when creating a qi field the creator needs to actively use yishi to gather natural hunyuan qi into the qi field to strengthen it and unite everybody's qi to form a synchronised entirety. Three steps are needed to achieve this.

Gather qi
There are several ways to gather natural hunyuan qi into the qi field. You can use yishi to gather qi from the six directions: in front, behind, above, below, left and right. Hunyuan qi of beautiful surroundings can also be gathered, qi of the sky drawn down and qi of the earth drawn up to the qi field, etc. Original hunyuan qi is extremely subtle, but don't think of it as totally empty, nothing there; think of it as huang huang hu hu (恍恍惚惚 translucent, extremely fine and pure) and draw it into the qi field.

Unify and synchronise the qi field
The practitioner should use yishi to merge participants' qi with that of other things in the qi field, then lead everyone's consciousness to work together to mobilise the whole qi field to move in unison. For example, they can rotate the qi field clockwise or anticlockwise. They can rotate from a big to a small circle or a small to a big circle; the rotation should be done evenly; the number of circles done relates to the size of the qi field but is usually six to twelve rotations. To better mobilise qi when doing this, the practitioner can use hand movements, yishi light (shen guang 神光) or sounds to strengthen yishi's abilities.

Send information to achieve your purpose
Once the qi field is created the practitioner should actively send consciousness information to guide qi changes. If the purpose is healing, send healing information. If the purpose is scientific research, send relevant information. Generally speaking, the transformation of the qi field follows the creator's consciousness information.

A qi field can be created by one person for many people, by many people for one person, by several people for many people, or by many people for everyone together. No matter which of these, everyone needs to follow the requirements outlined in the three steps above.

When many people create a qi field together, synchronisation of consciousness becomes very important. The best way is to select one person to give instructions that everyone follows. Also of note is that some practitioners have experimented

with creating a qi field remotely. They set up a time when people in different places create a qi field; this also works well.

Use of an organised qi field

Qi field treatment

Use of an organised qi field is an extension of Zhineng Qigong external qi treatment. It can be used to treat one person or a group of people. The method for creating the qi field is as described above. Once qi in the field has been synchronised, the practitioner can visualise an empty qi person in the centre of the qi field and send qi towards it from the head to the feet, to make hunyuan qi of the head, torso, inner organs and limbs plentiful and free-flowing, to improve health and cure illness.

Organised qi field treatment is the best way Zhineng Qigong can help people. All Zhineng Qigong practitioners should develop their ability to do it. However, many people have doubts about organised qi field treatment and think it's impossible to send qi healing to hundreds or thousands persons at the same time, so they don't dare do it. In fact the mechanisms and methods of an organised qi field are very simple. Once a practitioner is skilled at pulling qi treatment and can gather external hunyuan qi without using their hands to pull qi, they can start doing organised qi field treatment.

Initially practitioners should send qi with the patient standing close to them. Once able to make qi reach a patient by moving their hands, they can move a little further from the patient: five metres away, ten metres, twenty metres, to practise organised qi field healing. Once the practitioner is twenty metres distance, quite a large area is covered and many people can be included. This is organised qi field treatment for a large group.

Practitioners should face participants, rotating both or one hand in a circular motion, clockwise or anticlockwise but only in one direction. Keep yishi focused. This gathers more and more hunyuan qi into the qi field and merges with each person's qi to form a big qi field. A big and strong qi field rotates under the guidance of the practitioner's highly focused consciousness. Their yishi leads everyone's yishi together, to unify their own qi and that of the qi field. This creates a very powerful collective qi field.

To treat a group of people, the practitioner uses their hand to mobilise the qi field. Rotate in a smaller and smaller circle to the centre of the qi field. Visualise a qi person there or choose one person in the group and visualise them as a qi body state. You can also visualise your qi body merging with the qi field to fill it totally. Choose one of these three possibilities then start to send qi and information for healing.

In most cases the practitioner sends qi to the visualised empty qi person from head to toe, bit by bit, using words to guide at the same time. For example, as qi is sent to the head they say "Now send qi to everybody's head, qi and blood of the head is abundant and flowing well, all illness has disappeared, all the functions recover and have become healthy", etc. The words guide participants to simultaneously think about the head, synchronising consciousness and the qi field so the effects are strengthened. The simplicity or detail of the language depends on each specific situation. Sometimes very detailed language can arouse patients' strong desire to be healed and build their confidence to overcome their illness. However, instructions that are too detailed and don't match some patients' illness may break their concentration. When there are many patients in a qi field you usually cannot give information to work on each patient's illness in detail, so instructions should be simple. If there are not many patients and the practitioner knows the details of each patient's illness, the practitioner can use more detailed language to help them recover.

In addition, organised qi field treatment requires the practitioner to be confident, as with pulling qi treatment. This confidence has two aspects. The practitioner must believe in the great power of the worldwide Zhineng Qigong qi field. And the practitioner must believe in their ability to carry out the treatment.

A patient who deeply believes in the power of the qi field will receive more qi and have good results. An organised qi field is very effective for tumours such as lipoma (benign fatty tumours) and fibroma (benign fibrous tumours) because patients with those diseases usually experience less psychological pressure, so the disease is not as closely linked to the patient's consciousness and therefore can be cured more easily. In contrast, neurosis is not a serious illness but patients usually think of it as a difficult disease, so it is usually difficult to heal. The efficacy of qigong treatment is not determined by the particularities of the disease – how serious it is, whether it's visible or invisible, etc; rather, it depends on the degree to which the disease is fixed in the patient's consciousness.

Zhineng Qigong treatment encourages collective treatment. Generally we suggest to first use organised qi field treatment, and then individual treatment. The qi field should not last too long, as a strong qi field that lasts a long time may cause some people to faint.

Some people think participants' sick qi will affect others within the qi field. As you know, in Zhineng Qigong we use natural hunyuan qi for treatment. During treatment, yishi brings this natural qi to transform the qi field and internal qi; sick qi is transformed into healthy qi. We don't use yishi to expel sick qi from the body, but concurrently purify both the qi field and every person internally. This means no sick qi enters the body of another.

Teaching qigong in the qi field

Begin by creating the qi field. Once qi movement is unified, the practitioner can give instructions to guide the empty qi person in the field to practise qigong. During this process, the creator must follow their own instructions to adjust their state. At the same time, they must project their own inner experience onto the qi person so it also changes. So the qi field creator must have a certain qigong foundation and experience, as well as a very clear understanding of the effects of the methods. This helps them use yishi to naturally send information about the movement requirements and their effects. By doing this you will not only lead practice well but will also improve your gongfu. Don't think you are creating the qi field for other participants and become separated from it. You should think we together create the qi field, assist one another and practise together.

Teaching or giving a lecture in the qi field

Teaching refers to a teacher creating a qi field to give lessons in an ordinary school. Giving a lecture mainly refers to using the qi field to share qigong knowledge and experience with a large number of people. Some in the qi field may not know qigong. Therefore the qi field creator needs to first win the trust of the audience. The creator can carry out some simple experiments to begin with, such as lengthening or shortening people's fingers. This will influence the mood of the audience and help them believe in qigong. In this way, the qi field already starts to change. Then the creator can lead the audience to pull qi and experience qi. During this process, their reputation is very important. At the same time, the cooperation of the audience is also very important. If the creator carries out the above activities in a careful, focused way, the lecture that follows will be successful even when they are not well known.

Zhineng Qigong does not advocate using the effects of the qi field to bring about spontaneous movement by participants. This is because practical experience has shown that spontaneous movement in the qi field is no more beneficial than remaining in a quiet state. Furthermore, spontaneous movement can bring disorder to the qi field. This may influence others' ability to receive positive information, as well as disturbing the creator's consciousness state.

The qi field creator should send the audience good information from time to time to obtain good results. The creator will be more successful if they start the lecture by inspiring their audience to believe they can get what they hope for.

Creating a qi field for scientific research

With scientific research, an organised qi field can be used for one or for a number of experiments at the same time. To do this the practitioner needs to merge workers,

equipment, specimens to be studied and everything in the experimental area into one qi field. The creator must understand the purpose of the experiment or even be able to visualise the desired results. This enables the creator to give precise instructions and ensures good results from the qi field.

With both experiments and treatment, yishi information should focus directly on the results, not the process of change, or it will be difficult to achieve one's purpose. This is an important difference between qigong scientific experiments and modern science experiments.

Scientific experiments using an organised qi field can be carried out in a laboratory and can also be carried out remotely. Although the qi field covers a particular area, yishi can also send the effects of the qi field elsewhere. The larger and stronger the qi field is, the greater its effects. Indeed, sending qi in a big qi field to far-away samples usually achieves better results than would be the case with an individual sending qi to samples right beside them. This also demonstrates that the power of the qi field is greater than individual power. Some people don't understand. They think that when a practitioner gives a lecture and can at the same time carry out a long-distance scientific experiment they have must have a very high gongfu level.

Creating a qi field to improve production

The qi field can be organised to improve production. This is a fundamental way of using Zhineng Qigong science to improve productivity. Because Zhineng Qigong mainly focuses on using original hunyuan qi, Zhineng Qigong external qi can successfully be applied at different levels of matter and types of activity to bring about desired changes.

In a qi field organised for production, the objects are mainly non-human, so the organiser should adjust their consciousness to merge appropriately with those objects. At the same time, you also can visualise the objects as if they were a person, to better merge with them. When organising a qi field to improve production, one must encompass the entire production process to form an entirety, and the power of the organiser's consciousness must focus intently and send information repeatedly but not continuously, like strong pulses of intention.

Zhineng Qigong has used an organised qi field in agriculture, industry, forestry, livestock and fishing, to excellent effect. In organised qi field experiments in 1993, the production of wheat, rice and beans was 20% higher than in the control fields. This shows that widespread use of an organised qi field is realistic and promising for agricultural productivity.

However, the use of an organised qi field to improve production and quality is still a new project. People still need to test and clarify how to obtain the best results.

This is the main work of each branch of Zhineng Qigong science. Achieving this will change humanity's way of life, lifestyle and model of production. This is not a dream but a realistic future. If humans can overcome the obstacles brought about by traditional fixed ideas, real qigong science will come to fruition.

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The Translators

Wei Qi Feng
Wei Qi Feng has practised Zhineng Qigong since its inception in his teens. Aged 19, he was in the second intake of the intensive two-year teacher training course set up by Dr Pang in 1992, where he was frequently taught by Dr Pang himself. After graduating he worked in the Editorial Department and also regularly led daily practice of the 500–600 Huaxia staff. He later moved to a Healing Department and has continued to dedicate his life to Zhineng Qigong in the years since leaving Huaxia.

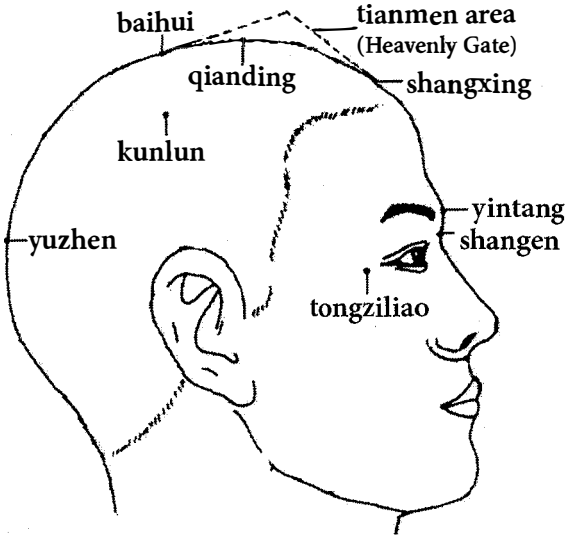
Wei has been working with Westerners since 2008 and has been teaching overseas since 2011. He and fellow teachers also hold retreats and teacher training for Westerners in China. His aim is a harmonious world based on Zhineng Qigong principles and culture.

Patricia Fraser
Zhineng Qigong has been central to Patricia's life since 1999. Efforts to enhance her practice and understanding led to her involvement in translations of Dr Pang, beginning with the book of an important lecture *Using Yishi*.

Patricia holds an MA in Sociology. Her thesis was on the education and upbringing of children in China. Her BA degree included a major in Religious Studies that aroused her interest in Buddhism and in Chinese religious and philosophical beliefs.

Paranormal Abilities is Wei and Patricia's third translation of Dr Pang's work. It adds to *The Methods of Zhineng Qigong Science* and *Later Methods Zhineng Qigong and Taiji,* which cover most Zhineng Qigong methods and their related theoretical material.

Diagrams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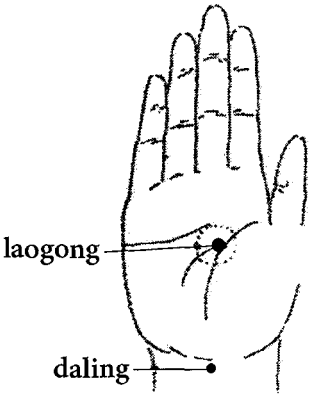
(Heavenly Gate)
qianding
shangxing
kunlun
yintang
yuzhen
shangen
tongziliao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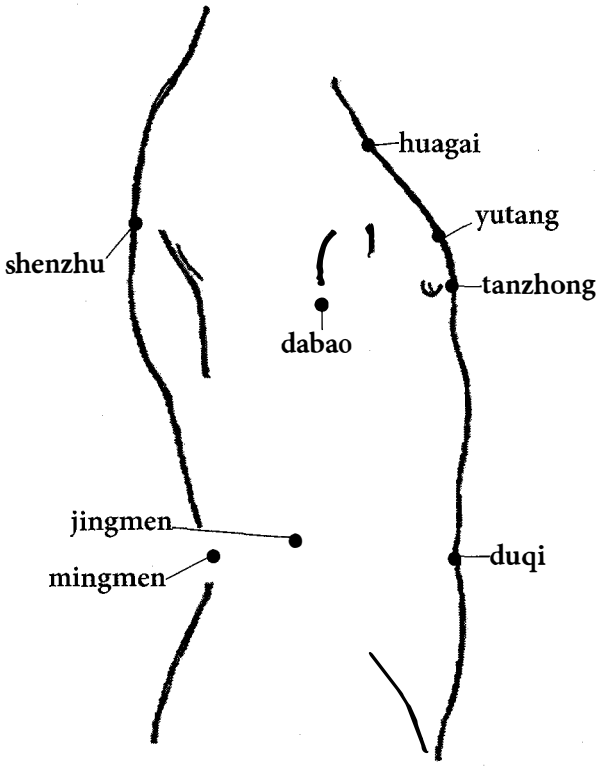
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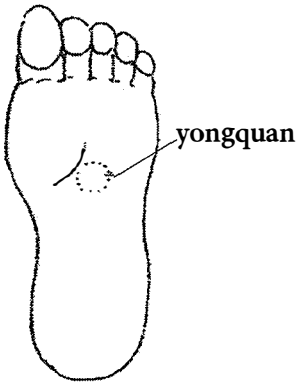
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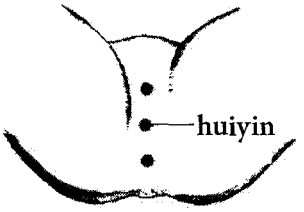
huiyin

Energy Points

Baihui – go up from the tips of the ears to the middle line of the body, then back 1 cm

Dabao – below the armpits on the midline of the sides of the body between the 6th and 7th ribs; with the arm hanging down, insert four fingers under the armpit and dabao is directly beneath

Daling – the mid point of the line that runs across the base of the palms at the wrist joint

Duqi – the navel or bellybutton

Huiyin – midway between the two yin orifices (anus and urethra), 1½ cun up from the skin of the perineum

Huagai – on the midline of the chest at the level of the 1st ribs

Jingmen – just under the tips of the 12th ribs

Kunlun – 1½ cun under baihui inside the head

Laogong – make a fist; it is where the tip of the middle finger touches the palm

Mingmen – between L2 and L3,

Qianding – 1½ cun in front of baihui

Shangen – on the centre line, at the midpoint between yintang and a line across between the inner corners of the eyes

Shangxing – on the centre line of the forehead 1 cun above the hairline of the average person

Shenzhu – between T3 and T4 (lower border of T3)

Tanzhong – the mid point between the nipples in men, between the 4th and 5th ribs

Tianmen – a large energy gate on the crown of the head including xinmen and back to baihui; tianmen means Heavenly Gate

Tianmu – yintang energy point

Tongziliao – 1 cun out from the corners of the eyes

Yintang – on the centre line at the meeting point of an equilateral triangle drawn with the base at the corners of the eyes

Yongquan – the centre of the hollow on the base of the foot, 1/3rd of the way back from between the base of the 2nd and 3rd toes to the heel

Yutang – on the midline of the chest, between the 3rd and 4th ribs

Yuzhen – in Zhineng Qigong, yuzhen is at the base of the skull on the centre line at the back of the head; in TCM yuzhen is two energy points 2½ cun up from the hairline at the back of the head, then out from the centre line 1½ cun

Glossary

Important Chinese words and concepts

Note: **Chinese tones** – There are four tones in Mandarin Chinese:
1st high ¯ 2nd rising ´ 3rd falling then rising ˇ 4th falling `

Ban yun 搬运 – the ability of yishi to move objects.

Cun – a traditional Chinese unit of measurement. One standardised cun is 3.3̇ cm. However the traditional cun allows for differences in body size and is still used in qigong and to chart acupuncture points. To measure for your own body, bend the joints of your middle finger. One cun is the distance between the end points of the lines that go up the sides of your finger from inside the joints.

Dantians 丹田 – major qi centres in the body where qi gathers. There are three dantians in the body: lower, middle and upper, which have different functions and levels of qi:

Lower dantian – the centre in which bodily hunyuan qi gathers, located between duqi and mingmen. When the term dantian is used in this book, it generally refers to lower dantian.

Middle dantian – in traditional qigong this is located inside the chest behind tanzhong; when one presses dabao in Lift Qi Up Pour Qi Down, one sends qi there.

Upper dantian – the centre in which hunyuan qi of the shen gathers, located between yintang and yuzhen.

Daode 道德 – dao is hunyuan qi and de is its functions. There are four levels of daode for humans: natural daode, social daode, natural-social daode and social freedom daode. Morality mainly manifests on the social daode level.

Gan ying 感应 – sensory reaction to external things (in this book, mainly to humans).

Gan zhi 感知 – yishi directly receives information and knows things.

Gongfu 功夫 – the level of a person's body, mind and qi.

Huang huang hu hu, kong kong dang dang – this describes a good qigong state, empty but not empty; its meaning can only be known through the experience of it.

Hunhua 混化 – hun means merge and hua means transform; hunhua is both a noun and a verb.

Hunyuan entirety theory 混元整体理论– this was developed by Dr Pang and is the foundation theory of Zhineng Qigong. Its description of the laws of the universe, human life and consciousness are based on paranormal abilities. (see Introduction)

Hunyuan qi 混元气 – Hunyuan qi is an entirety formation that manifests the fundamental nature of every entity. It is a hunhua state of matter, qi or energy, and information that exists on many levels, including:

Original hunyuan qi (yuanshi hunyuan qi) 原始混元气 – the pure, even, undifferentiated fundamental level of hunyuan qi; it is limitless and is the source of everything.

Natural hunyuan qi – the qi of natural entities, i.e. all that is not man-made.

Hunyuanqiao 混元窍 – Hunyuan Palace (qiao means palace); the centre of the hunyuan qi of the inner organs, behind the stomach in the area of and around the pancreas.

Inherent qi – qi and information of the parents' egg and sperm merged together, plus that absorbed while in the womb; after birth this qi is stored in Mingmen Palace (in from mingmen at the back of lower dantian). Zhineng Qigong practices enable us to replenish inherent qi to the benefit of our health and longevity.

Jing 精 – this has several different meanings:

the physical, visible body (often referred to along with qi and shen);

very pure and fine qi;

a person's essence, used in Daoist practice and traditional Chinese medicine; it mainly refers to sexual fluids, hormones, sperm and eggs.

Mu – one mu = 0.06̇ hectares or 0.165 acres

Qi 气 – the basis of all existence in the universe – everything is a form of qi; the term is also used in a more narrow sense where it refers to invisible qi at the level that includes energy.

Shen 神 – in Zhineng Qigong this refers to yishi or consciousness.

Tou shi 透视 – the ability to see through things.

True self – the integration of yiyuanti and yishi activity; the core of the true self is yiyuanti itself. It can be experienced and understood better through qigong practice.

Yishi 意识 – the content and movement of yiyuanti. (see Introduction)

Yiyuanti 意元体 – the hunyuan qi of the human brain and nerve cells. (see Introduction)